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The Journal of The Madras Geographical Association

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The Nile from the Ripon Falls to Cairo *

By

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Inspectress of Schools, Coimbatore.

When returning from England to India in 1933 I determined to try and come by a route I had not taken before. Hitherto I had travelled by the usual sea route between India and Europe. This time I travelled by land almost the whole way.

Starting from London and crossing the Channel the first part of the journey was by train through Central Europe to Istamboul, then by ferry across the Bosphorus to Hyderpassa, and from there, by train, through Turkey in Asia, Syria and Palestine to El Cantara on the Suez Canal. After ferrying across the Canal, the journey was continued by train to Cairo. From Cairo I travelled up the Nile valley partly by train and partly by steamer through Egypt and the Sudan into Uganda. The land journey was then completed partly by car and partly by train through Kenya, across the Great Rift Valley and ended at Mombassa. The rest of the journey had to be done by steamer across the Indian Ocean to Bombay.

During this tour I travelled through almost the whole of the main valley of the Nile and it is the river Nile as it was seen during this trip that I am going to describe this evening. I had hoped by getting a steamer from Istamboul to Alexandria to be able to travel the whole length of the River from its mouth to its source,

* The substance of a lecture given to the Coimbatore branch of the Madras Geographical Association on 27-10-1934.

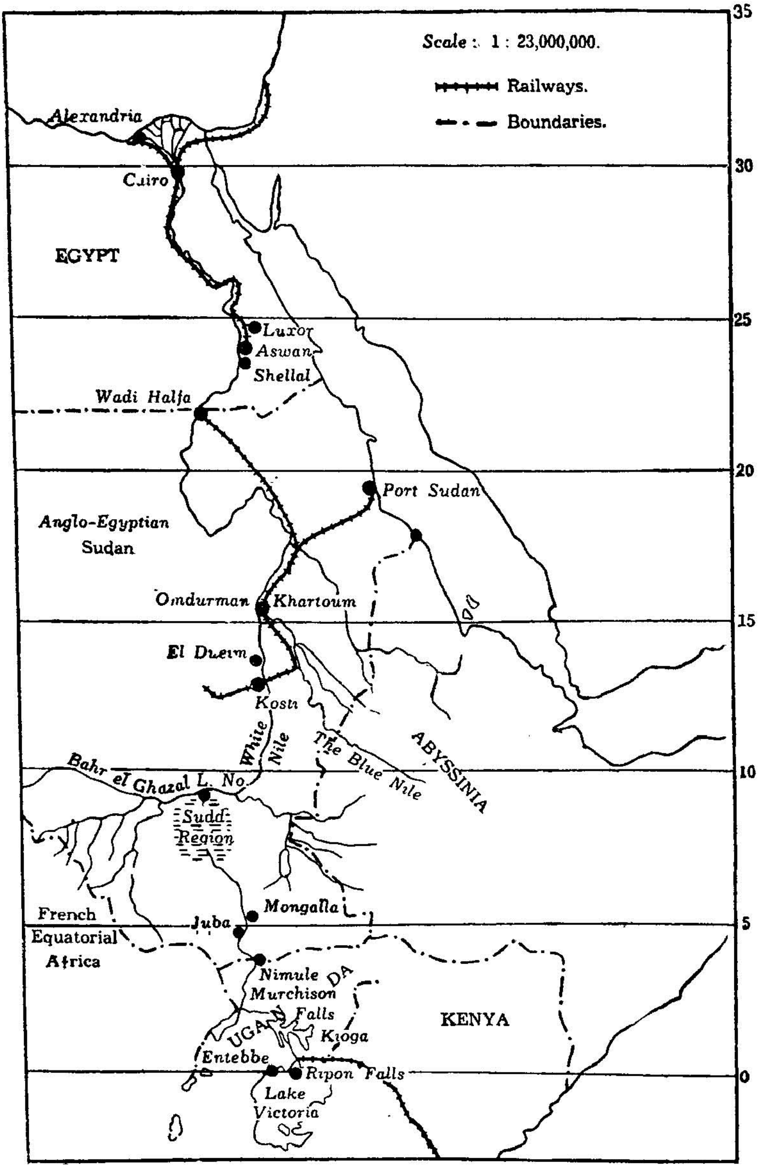

FIG. 1. THE NILE VALLEY.

but unfortunately the steamers between these two places were not running very regularly, so the overland route from Istamboul to Cairo was taken instead.

When describing a river valley it is very much easier to picture it if its successive stages are followed from source to mouth and I am therefore going to describe the journey as though it had been taken in the opposite direction, *i.e.*, from the Ripon Falls to Cairo.

The Nile, as you know, rises on the Lake Plateau of Central Africa and flows out from the northern shores of Lake Victoria over the *Ripon Falls*. It leaves the lake a broad smoothly flowing

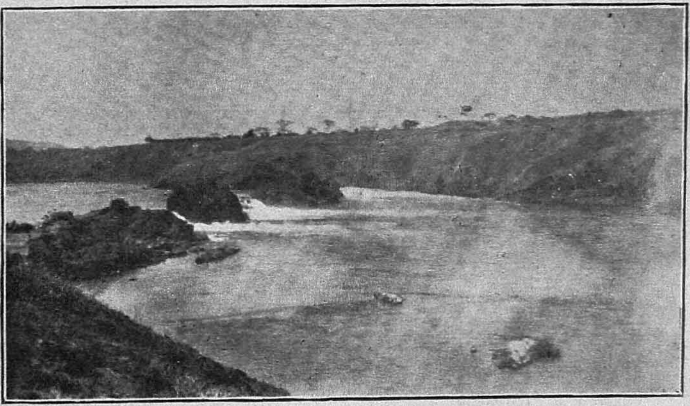

Fig. 2. The Ripon Falls.

river with a strong current and is quite unlike the swift, narrow, mountain streams which rush down through steep-sided narrow valleys and form the typical head-waters of most large rivers. Lake Victoria may be thought of as a large saucer with an irregular edge and with a piece broken out of one of the irregular projections. As water would flow out of a saucer through such a break, so the Nile flows out of a break in the margin of the Lake and the river pours out, comparatively silently, over the Ripon Falls which are a few hundred feet wide and only about 15 to 20 feet in height. The town of Ginja has grown up at this place. The river is only broad and swiftly flowing for a comparatively short distance as it soon enters a very flat marshy tract where the slope of the land is not great enough for the current of the river to flow fast enough to keep its course clear of the vegetation which grows

so luxuriantly in this part of the tropics. This part of the river's course is known as Lake Kioga and is fed by several tributaries. Passenger steamers ply fortnightly on this part of the river but they often experience some difficulty in making their way through its reedy shallows.

The River from the Ripon Falls to Lake Kioga is known as the Victoria Nile.

At a place called Fort Masindi at the Western end of Lake Kioga, further navigation becomes impossible, because here the river, after turning abruptly northward and later due east, flows swiftly through a comparatively restricted course and plunges down over the edge of the eastern escarpment of the western branch of the Great Rift Valley on its way to Lake Albert. It descends the

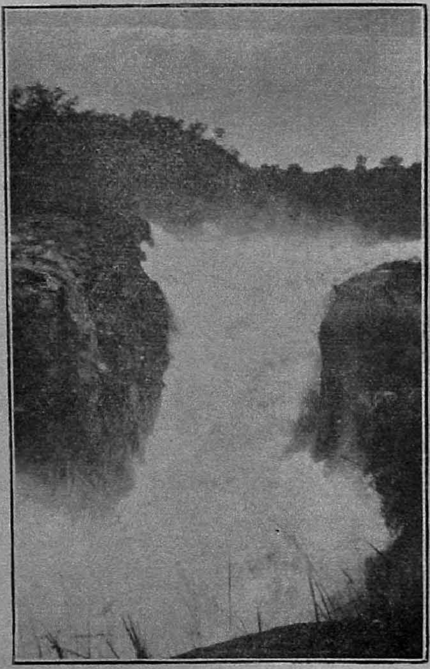

Fig. 3. The Murchison Falls.

escarpment over a magnificent water-fall some three hundred feet high known as the *Murchison Falls* after entering a narrow gorge only a few yards in width. During this part of its course the Nile is known as the Murchison river. The traveller has therefore to

abandon river steamer travelling at Fort Masindi and take to a car which carries him eastward over the escarpment to Butiaba, a port on the shores of Lake Albert, and from here he continues

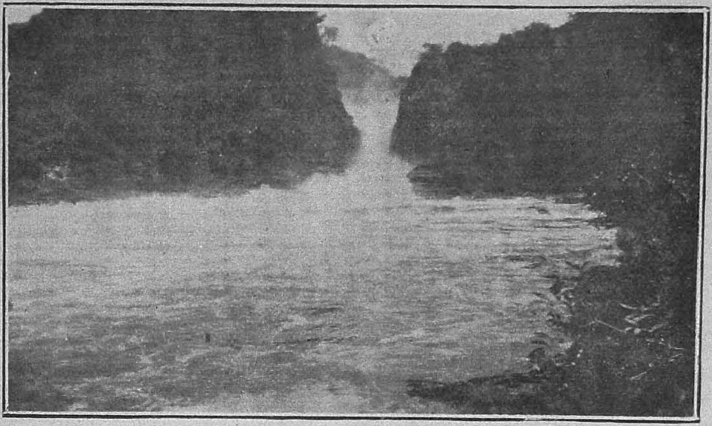

Fig. 4. The Murchison Falls.

his journey in a large ocean-going ship on the Lake to a landing place called Packwash at the north end of the Lake where the Nile again emerges to continue a broad sluggish course to Nimule at the northern limit of the Central African plateau region. The journey between Packwash and Nimule is done in a flat-bottomed river-steamer capable of travelling through very shallow water.

The whole of the plateau region in which this part of the Nile's course lies is at an average elevation of nearly 4,000 feet; and thus while Ginja is almost on the equator it has a moderate and equable temperature and a moderate rainfall evenly distributed throughout the year. At Entebbe, a place on the shores of Lake Victoria, only about 60 miles away by road, the average monthly temperature recorded has a range of only 3° varying from 70° to 73° and the average rainfall is about 50 inches. The level of the country is broken by flat-topped mesa-like hills and comparatively wide open valleys. Towards the west in the region of Lake Albert are conical grassy hills formed by recently extinct volcanoes in the centre of which are often perfectly shaped circular crater lakes.

The whole of the lake plateau region is an area of tropical grass land or *park land*. Tall elephant grass covers enormous stretches of country interspersed with occasional trees. In the deeper valleys are dense patches of tropical forest.

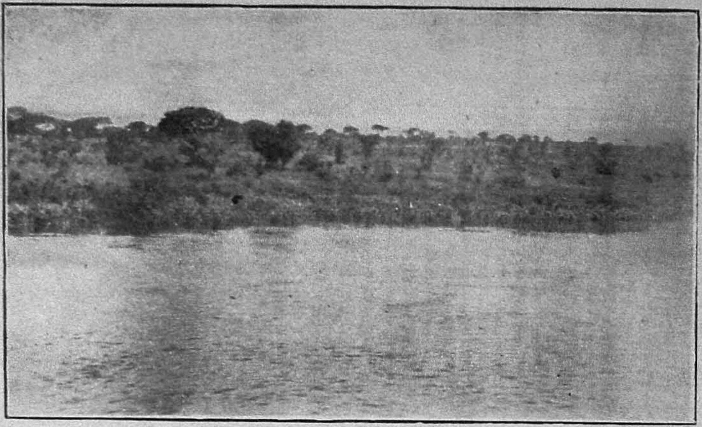

Fig. 5. Elephants on the banks of the Murchison River.

There is a considerable amount of cultivation in the area traversed by the Victoria Nile especially near the Lake Victoria, cotton, coffee, maize and millets being common crops. Plantains are also extensively cultivated and form the staple food of many of the Negro tribes. In the more remote parts the people are engaged chiefly in pastoral activities and often possess enormous herds of cattle.

There is abundance of wild game to be seen when travelling on these reaches of the river. The River Murchison flows through a reserved area where at one time sleeping sickness was prevalent. The reserve was cleared of population and the wild animals have been left undisturbed for considerable time. In a steamer trip up the Murchison River to the Falls we saw countless Hippopotamuses with their large pinkish coloured heads wallowing in the shallows or climbing on to the bank in search of food. Dainty little red reed buck and water buck with their long twisted horns curving over their backs came down to the river to drink and numbers and numbers of enormous crocodiles lying in groups of four or five slid off the banks into the water as the steamer passed by. On the left bank a herd of wild buffalo startled by our approach galloped off into the distance and between 30 and 40 elephants were seen bathing in the river or grazing on the banks.

The Engineer in charge of the steamer which plies between Packwash and Nimule and who has his headquarters at the former place described how he frequently lay awake at night listening to the roar of the lions on the opposite bank. We did not however

hear any. Between these two places is a landing place with the picturesque name of Rhino Camp and we were told that if we took an early morning walk of a mile or two at sunrise we should almost certainly see some of the few white rhinoceroses remaining in Africa. Between here and Nimule a large herd of Giraffe is usually to be seen at sunset, but they were not on view when we passed by as it was nearly dark. We saw however a large herd of elephants earlier in the day in the act of crossing the Nile. The leaders were wearily clambering out on the opposite bank when we reached the place where the herd was crossing, but the main part of the herd turned back on our approach and moved off through the elephant grass which grew so tall and luxuriantly that it almost hid them from sight. Had it not been for the graceful white cattle egrets, with which we are so familiar in South India, perching on their backs and doubtless relieving them of ticks and other uncomfortable visitors, we should probably not have been able to pick out the elephants.

At the landing stages in this part of the journey the local inhabitants flock down to load or unload goods or to see the steamer pass. Their clothes are of the scantiest, the women wear a new dress every day which consists of a waist string of reed or grass from which hangs two small fringes of fresh leaves one at the back and the other at the front. They seem to be happy laughing crowd and on the whole look stalwart and well-fed.

From Nimule the river descends from the plateau land of Uganda to the plains of the Sudan through a series of rapids and is no longer navigable; and the journey from Nimule to Juba, which is now the most southerly port on the Nile in the Sudan, is done by car along a road 117 miles long which can now be used in all weathers. This road lies mostly through park-like country and the two most interesting things that were seen were the flocks of fat, ungainly, black and white guinea-fowl waddling off into the bushes in a leisurely way as we approached and three stalwart warriors in full dress with curved rectangular shields and curly waving feathers bound to their heads. They and the other ordinary folk whom we passed on the way carried hurdles of spears with which to protect themselves from wild animals.

Juba is at an altitude of 1,500 feet and from here through the whole length of the Sudan to Khartoum, a distance of about one thousand miles the only means of travel is a flat-bottomed river steamer. The river at first is comparatively narrow but grows

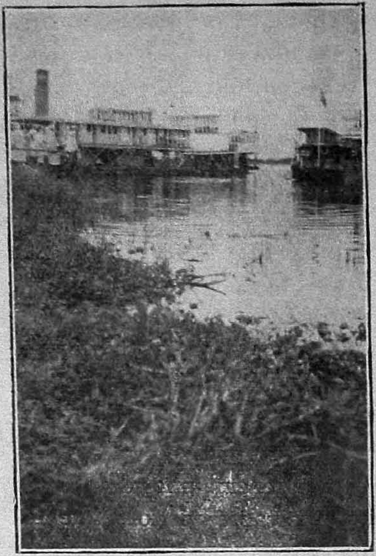

Fig. 6. Nile Steamers at Park.

wider and wider as it nears Khartoum ; and in places the low banks are so far away it is impossible to distinguish objects that are on them. The most striking things about this part of the Nile's course is the flatness of the land through which it flows. In its course of 1,000 miles through the Sudan there is a drop of only about 300 feet and in one place only not far from Khartoum are there any noticeable hills; and there are in fact only five large rocky mounds that would hardly be recognised as hills in a more diversified landscape. There was however a considerable amount of current in the river accumulated in its fall from the lake plateau and from the tributaries which join the river. The strength and effect of

Fig. 7. Fuel depot for steamers at Shambe.

the current is clear from the difference in the length of time that is taken to journey up and down stream. Travelling from Khartoum up the river to Juba takes 13 days but the downward journey takes only 8. The flat-bottomed steamers used on the Nile are designed to travel easily in shallow water over the numerous shifting sandbanks in the river's course. This feature however means that they are very top-heavy and easily over-turned by the strong winds that often blow in the northern stretches of the river. To every steamer therefore barges are lashed to make it more stable and the steamer we travelled on was surrounded on one side and in front by barges. Two carried coal and when this was exhausted we took on wood from one of the wood stations on the bank and the one in front was carrying heavy machinery required for mining in the Belgian Congo. The development of the Nile as a route for carrying goods to the interior parts of the Congo is a recent and somewhat interesting feature which has only become possible with the development of Port Sudan.

The most striking feature of this part of the Nile's course is the monotony of the scenery. At first after leaving Juba the river takes a winding course through a region where there are rains in the hot season and at Mongolla on this part of the Nile there is

Fig. 8. A Landing Place in the South Sudan in the region of summer rains.

an average annual rainfall of about 39 inches. This is an area of "Park lands" with tall grasses, interspersed with trees. Here also, big game is to be seen, although, since we were travelling when the Nile was high and water was available everywhere, we did not see much. One large elephant to windward of us walked for half

an hour along the river-bank waving its enormous ears before it heard or scented our boat. A few crocodiles and water bucks were seen from time to time and a number of Hippopotamuses.

Forest fires could be seen on either bank lighting up the sky by night and sending up clouds of smoke by day. Innumerable large flocks of cattle egrets followed the boundaries of the fires getting a rich meal from the insects which were driven out by the flames. It was a most picturesque sight to see these clouds of snowy white birds drifting together from all directions along the margins of the fires.

The scenery however soon changes as one travels northwards and the forest gives place to more typical savanah lands and the trees become fewer and fewer as the journey goes on, until nothing is to be seen on the horizon but endless stretches of elephant grass and papyrus. In this part the river banks team with bird life; cormorants, ducks, geese, cranes, herons, divers, kingfishers and cattle egrets abound in great variety.

About 130 miles north of Juba the river enters a huge marshy stretch known as the *Sudd Region*. Here on all sides for square

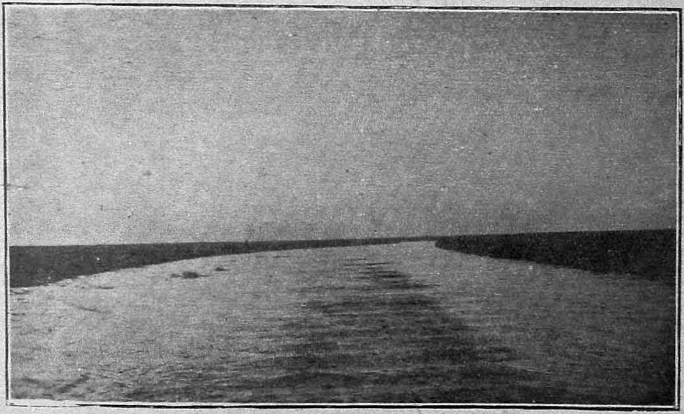

Fig. 9. The passage through the Sudd at sunset.

mile after square mile nothing is to be seen but reeds and papyrus grass, a tall graceful water plant which often grows to a height of 15 or 20 feet. The word Sudd is derived from an Arabic word and means a barrier or obstacle.

At the time of the summer rains in the upper reaches of the river the water rises and the current becomes rapid and large pieces of this tangle of reeds and water plants break off and float down the river and often become tightly wedged together in the

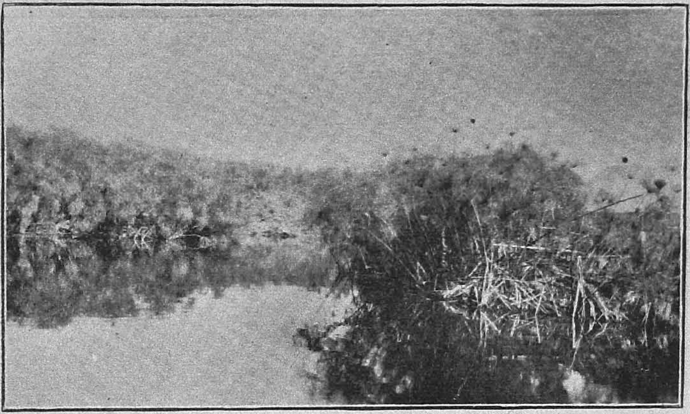

Fig. 10. Papyrus grass.

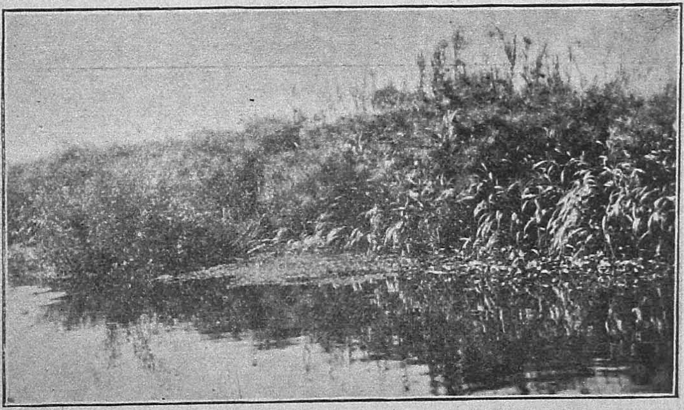

Fig. 11. Papyrus and Elephant grass in the Sudd Region.

river channel. A steamer travelling along this part of the river may come upon one of these blocks and find others piling up behind it and steamers have been locked up in the river in this way for a month at a time, a very serious matter, when it is remembered that the only food available would be fish or wild birds and there is no means of replenishing a diminishing store of ammuni-

tion. Now however the channel is carefully watched and cleared in the flood season as Government is anxious to encourage travel and transport of goods by the present steamer service and the traveller is unlikely to be inconvenienced in this way.

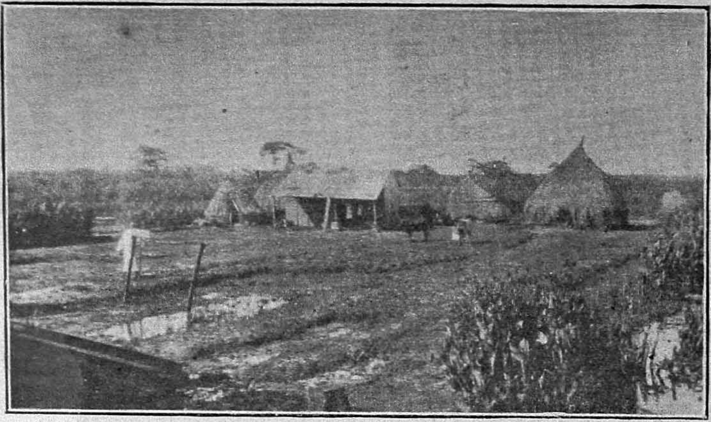

Fig. 12. A landing place in the Sudd area. Note the tin-roofed trades go-down and the thatched African dwelling place.

Fig. 13. A traveller's bungalow at a landing place in the Nile south of Lake No.

In this extensive marshy region there are a few small islands here and there, *oases of solid land,* where men contrive to put up a few huts and grow a little grain and supplement their food supply by fishing.

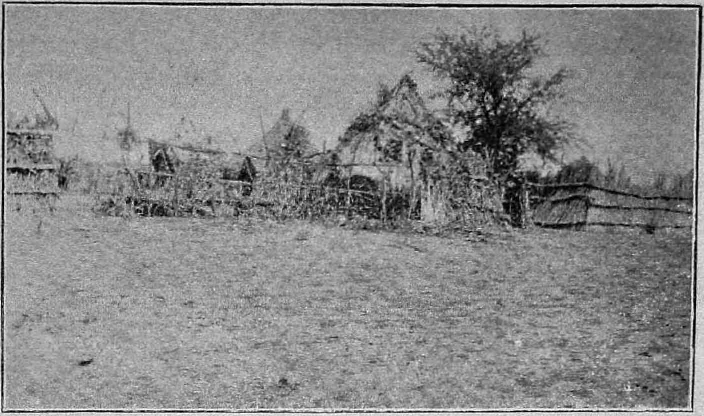

Fig. 14. A Shilluck village with circular thatched huts.

The river emerges from this marshy region at a place called Lake No where the Nile is joined by its first big tributary, the Bahr El Ghazel which gathers its waters from French equatorial Africa and a little further south it is joined by the Sobat which flows down from the Abyssinian Mountains.

From Lake No onwards the river is known by its familiar name "The White Nile" and becomes broader and broader and the various stopping places take on a drier and more desert-like appearance and becomes larger and more important as we travel northwards beyond the region of summer rains finally reaching Khartoum where the average annual rainfall is only 5 inches. The

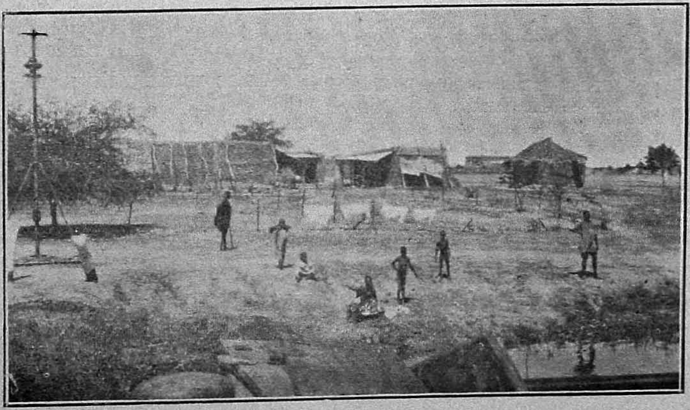

Fig. 15. The Dhobie on the banks of the Nile south of Khartoum.

two typical trees of the comparatively rainless regions are the Baobab or Monkey Bread-fruit tree which is adapted for storing water and the Umbrella tree so characteristic of the drier parts of Southern India such as Bellary and Dharapuram in the Coimbatore District.

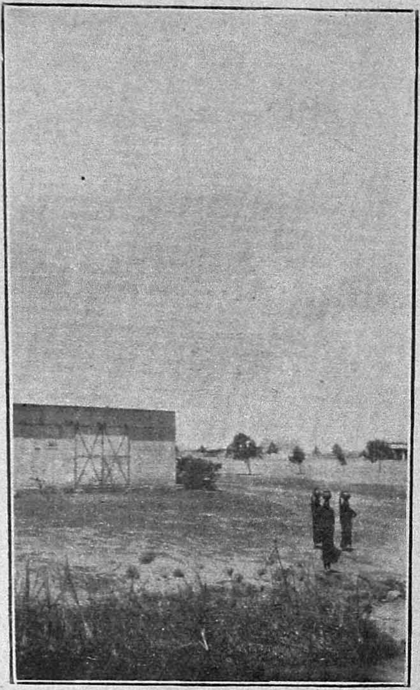

Fig. 16. Women coming to the Nile for water.

There are three important Negro tribes in the Sudan: the Nuers who are cattle raisers and inhabit the more rainy southern parts and the Shilluks and the Dinkas who occupy the more northern region of the Sudan. They are all tall, sometimes over seven feet in height. The Nuer is a hunter, stalwart and muscular, who uses bows and arrows and often owns large herds.

The Dinka, often extremely thin, is a warrior with curling ostrich feathers fastened to his head with an ornamented band. In full dress he wears a high close-fitting collar often several inches high, necklaces of beads and broad metal bands round each arm. His dress is a cloth knotted below the left shoulder. His woman folk wear little but necklaces and a very small cloth tied round their waist when they become married.

The Shilluk's full dress is very similar to that of the Dinka but he wears no feathers on his head and dresses his hair so that it stands out in two great pads on either side of the back of his head. The Shilluks are great fishers and are often to be seen gliding in their canoes, made of tapering sticks lashed together, among the reeds that border the river.

In the more northern stretches the crowds that come down to the landing stages are mostly Arabs; and signs of trading are more

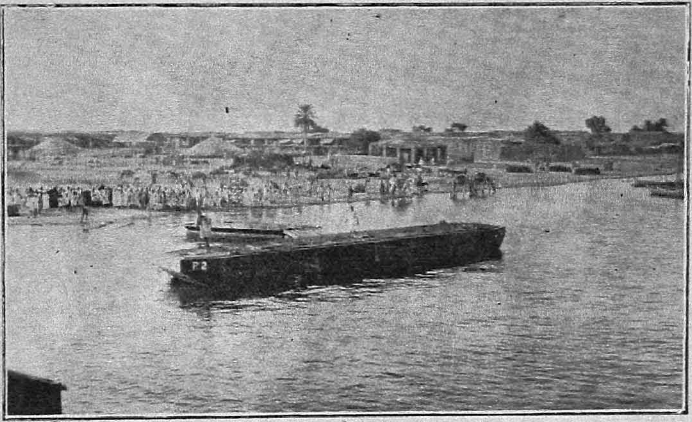

Fig. 17. El Dueim—landing place—the starting place for the Kordafan District of the Sudan.
Note the camels drinking water and the stores of grain.

evident. At *El Dueim*, the starting point for travellers to Kordofan numbers of baggage camels were to be seen taking their evening drink and enormous mounds of grain (millet) was stored in the open. The rainlessness of the region makes it unnecessary to keep it covered and a strong barbed wire fence was all that is needed to protect it from theft.

The crowds on these landing places on the Nile are a striking contrast to the crowds one sees in any Indian railway station or town. Those on the Nile are so very small and bring to mind, to one accustomed to travel in India, in a very striking manner, the difference in density of population in the two countries.

It is on these northern reaches of the river that we see again the first signs of civilization and more ordinary travel in the long low railway bridge that crosses the Nile at Kosti. As the steamer approaches one section of the bridge opens and pivots round to let it pass through.

At Khartoum the White Nile is joined by the Blue Nile from Abyssinia and at the junction the waters of these two rivers, which are a dark grey and a yellowish brown, flow on for a time side by side and clearly distinguishable, until finally they merge and lose their separate identities.

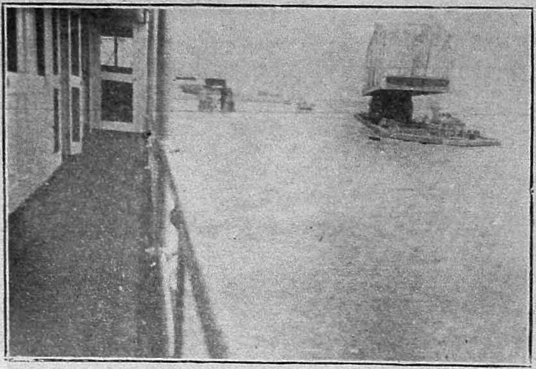

Fig. 18. The Railway Bridge at Kosti open to let the steamers go up the river.

Between El Dueim and Khartoum the occupations of the people are definitely agricultural. Dura, a millet and the local staple food is grown extensively on the river banks and cotton is now being grown extensively and successfully with the aid of irrigation in the Gezira which lies between the Blue and White Niles.

Khartoum is not a very interesting town from an architectural point of view. It is well and very geometrically laid out with broad tree-bordered streets and has a rather interesting little Zoological garden where the animals seem to live in considerable amity together and share each other's cages or stroll about in the gardens unrestricted. Omdurman on the opposite bank of the river is a large African market and is in many respects similar to an Indian bazaar. As in an Indian town the various artisans and vendors are grouped together in different quarters or streets in which are innumerable donkeys. The colour and the trees of a South Indian bazaar are however lacking; the brown shops, yellow sand, dingy white garments of the buyers and sellers in Omdurman make a dull picture in comparison with the colour and brightness of market towns in South India with which we are so familiar.

From Khartoum northwards the valley of the Nile undergoes a marked change. From that town to Wadi Halfa the river

descends in two larger bends over five cataracts which makes steamer navigation impossible and the traveller has to take to the train which runs for the first half of the journey on the river

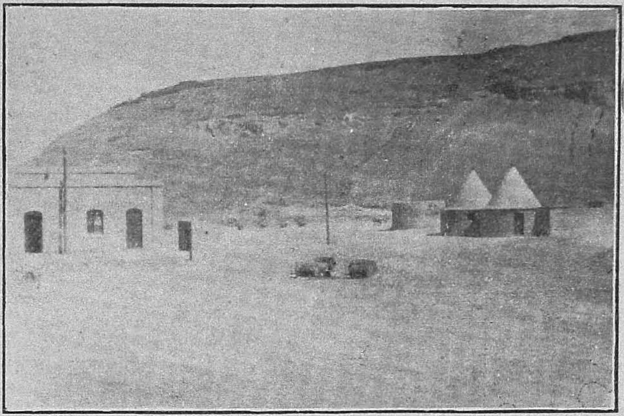

Fig. 19. Station No. 6. A desert Railway Station between Wadi Halfa and Khartoum.

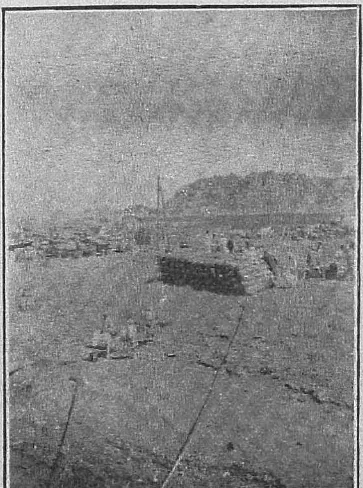

Fig. 20. Shellal landing stage where the steamer arrives just south of Aswan Dam.

bank and then breaks away from it and takes a direct route through the desert to Wadi Halfa. On this railway through the desert, stations have no names, but only numbers, and consist only of a

small group of buildings. The railway employees' huts retain the circular walls and conical roofs so characteristic of African dwellings; but the mud and thatch is replaced by concrete, making them look like some kind of model beehive.

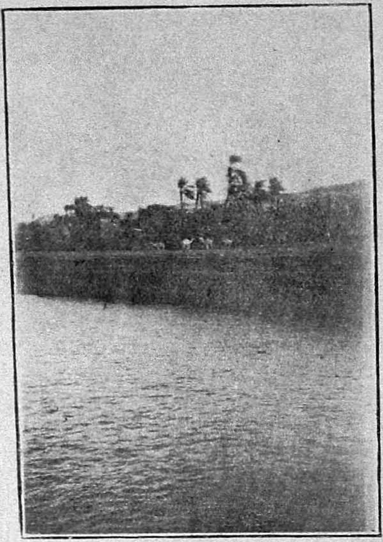

Fig. 21. Camels on the bank between Aswan and Wadi Halfa.

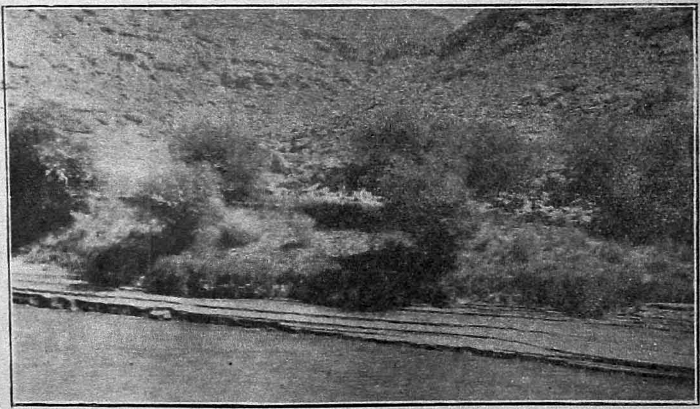

Fig. 22. Nile Bank between Aswan and Wadi Halfa.
Note the narrow strip of vegetation in the desert beyond.

At Wadi Halfa the railway stops and the only means of travel is again the river-steamer which plies between here and Shellal immediately south of the Aswan Dam. The valley here is com-

paratively narrow and steep-sided; and vegetation and cultivation are restricted to a *narrow margin* on both banks.

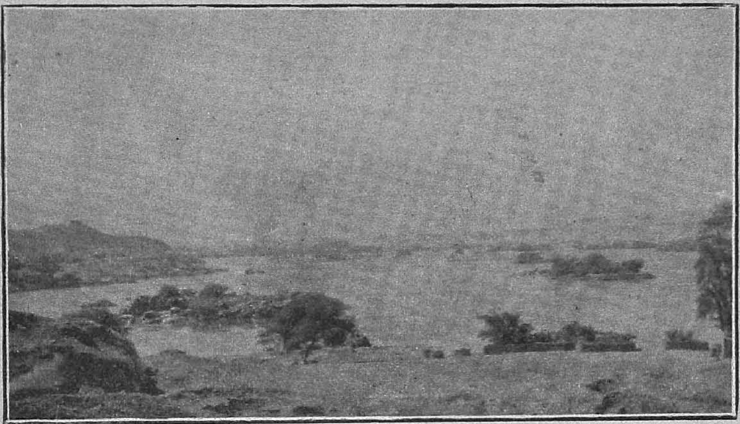

Fig. 23. The Nile just below the Aswan Dam.
Note the narrow fringe of cultivation and the desert hills beyond.

At Aswan we reach the first of the six cataracts where the river is dammed across by the famous Aswan Dam which stores up the surplus water of the Nile when it is in flood, and which is let down for irrigation purposes when there is a shortage in the lower part of the valley. Below the dam the river is very picturesque with its broad expanse broken by tree-covered islands. The Dam at Aswan is 3/8ths of a mile longer than that at Mettur; but its storage capacity is only a little over half that of the latter. The great contrast between the two lies however in the surrounding scenery. Mettur lies in a gorge-like valley with beautiful green hills rising below it on either side. At Aswan the great wall stretches from desert to desert which extends away burning and golden as far as the eye can see.

From Aswan to Cairo the rest of the journey can be continued by steamer by those to whom time is no object, but as I could not indefinitely extend my leave, I travelled that part of the journey by train. The railway runs close to the river the whole way and except for the fact that part of the journey had to be done at night the whole of this part of the valley could well be seen from the train.

From Khartoum northward the river flows through desert country with a narrow border of cultivated land on either side which grows wider and more extensive as we get nearer to Cairo.

A picture of the *Valley of the Kings* where the tombs of the ancient kings of Egypt were made will give some idea of the bareness and desolation of the country in which the river valley lies.

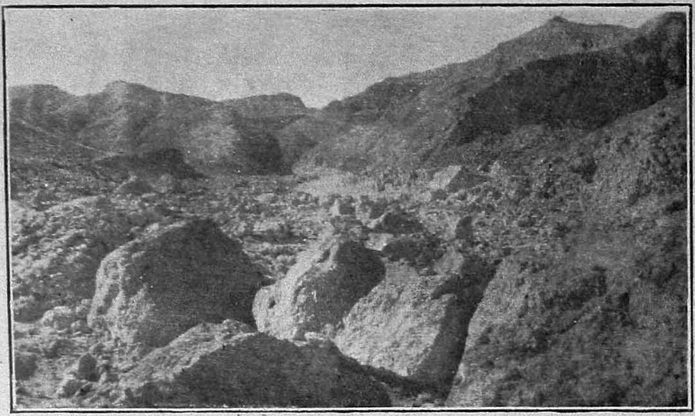

Fig. 24. The Valley of the Kings.

At Cairo as you know the force of the current is so diminished that the river can no longer maintain a single channel but breaks up into innumerable distributaries and by depositing its silt, which it has no longer the momentum to retain, builds up the rich delta lands at its mouth which form Lower Egypt. Here at Cairo, in

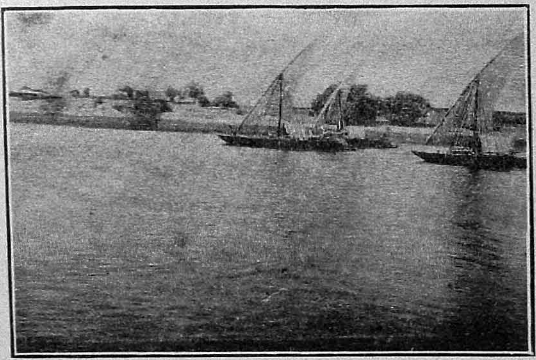

Fig. 25. Nile Boats near Cairo.

October when I was there, sheets of placid flood water stretch away in all directions reflecting the feathery date palms which grow so luxuriantly on the river banks and bearing the graceful sailing boats with their wing-like sails, which carry merchandise to and from the city over its broad waters.

From Aswan to Cairo the river flows through Upper Egypt so rich in the ancient temples and monuments of early Egyptian civilization. In Cairo not only are there remains of this early civilisation but traces of the later Arab invasion add also to the interest and beauty of the city.

The effect of the river on early civilisation and its influence on World History, particularly on that of Southern Europe and the Near East are to be found in interesting buildings throughout the valley in Upper Egypt; but it is not possible to give any account of them now, nor is it possible to describe the life of the people in Cairo to-day which, among the Arab population, shows so many interesting similarities to life in the further East.

A Study of Place Names in the Anantapur District

By

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The subject is very unattractive and difficult. It becomes attractive only by the element of speculation which is inevitable involving as it does the contemplation of names which have existed from a very long time but have become mutilated by the lapse of ages. The difficulty lies in the fact that linguistic science comes into conflict with popular etymology, and real history with ordinary tradition which connects facts either with the nearest events or the hoary past. There is again the difficulty of identifying old villages. Some of these have disappeared; some have changed their names entirely; some are Tamilised, Kannadised, Muslimised or Anglicised. It will be the task of one dealing with the study of place-names to deal with all these aspects. It is therefore not strange that much will have to be left undecided.

The study of place-names is important in several ways. A linguistic study will be a great help to philology. The study of the migration of peoples may also receive some help. The influence and counter-influence of races may be studied. The sites of the villages and towns may throw some light on the conditions that were thought requisite for the settling of people in social and communal groups. The advance of history may be revealed by the study as for example of the various dynasties that ruled permanently in the land or who made invasions and withdrew after a time. It may also help us to know the biographies of individual great men or of important families. The various phases of religion may also be studied with advantage; and above all, the common cultural heredity of the people as well as the cultural contacts of races may be sought to be established.

Thus, the subject is vast and only a cursory treatment can be attempted in this paper. The study is confined to the Anantapur District.

I. The names for 'a village' how formed. The endings of the place names are many and varied. There are 109 such words which are full names. But these can be grouped into major heads by affinities of meaning and sometimes of etymology.

(1) uṭla, (a spring), udiki (a hot spring) (Skt. uṭh=to rise, to ooze.)

(2) ūḍu, ūru, puram, puri, pūru, mūru, mūrti, varam,

(3) ēṭi, ēḍu, ēri, ēru.

(4) Kallu, gaḷḷa, gunḍu, gunḍla, guḷḷa, banḍa, rāyi, rāḷḷa,

(5) Kālva, jūla, duḷḷa, Kanṭi, Kāṭi,

(6) Kunṭa, Kunṭla, Kulam, Kōlam, dona, maḍugu, vāyi, benchi,

(7) kurti, kūru, kōḍu, guriki, durti, dūru, tūru, gonda, gondi, parti, patri, mari, marri, marla, māri,

(8) kera, kēra, cheruvu, cherla, mukkala,

(9) konḍa, konḍla, giri, ghaṭṭa, mala, meṭṭa, meṭla, mela,

(10) kōṭa, kōṭla, bāgalu.

(11) kōvila, guḍi.

(12) gavi, guppa, gubba, gumma,

(13) tippa, dinḍi, dinḍla, dinne,

(14) gūḍu, doḍḍi.

(15) rēvu.

(16) penṭa, peṭla, pēṭa,

(17) pāḍu, vāḍa, hālu, māḍa, vōlu.

(18) chēḍu, juvvi, tāḍu, tāḷḷa, tōṭa, tōḍu, maddi, maddala, māmiḍi, chintala, kāmerla, vilagala, vemula, manḍa.

(19) palle, vali, vaḷli, baḷli, haḷli,

(20) vīḍu,

(21) bailu,

(22) mañchi,

(23) maḍa, maḍaka, sira,

(24) muḍi,

(25) samudram,

(26) pālem,

From the above it will be found that they mean (1) a spring, (2) a town, (3) a river, (4) a rock, (5) a channel (6) a pond,

(7) a place, (8) a tank, (9) a hill, (10) a fort or the doorway of a fort, (11) a temple, (12) a cave, (13) a mound, (14) a cattle enclosure, (15) a river bank, (16) a hamlet, (17) a cultivated field, (18) a tree or the name of a particular tree, (19) rural site as contrasted with an urban site, (20) a house, (21) an open meadow, (22) a scaffolding, (23) a ploughshare, (24) a meeting place of roads, (25) a lake large as a sea and (26) an encampment.

Besides the full names mentioned above, there are certain particles suffixed to the original words which must be corruptions of full words or corruptions of Sanskrit and Prākrit suffixes.

They are (1) aḷi, (2) āla (3) iki, (4) igi, (5) iḍi, (6) ipi, (7) ime, (8) ira, (9) iri, (10) ili, (11) uḍi, (12) ūdi.

There are also certain place names which do not now appear to be compound words or even suffixed words. Examples are:— Gōraṇṭla, Gōḷḷa, Rōḷḷa, Nārpala, Talupula, Valasa, Kāki, Roddam, Sanapa, Gutti, Mōda, Paṭnam, Tāvaḷam, Tsādam, Kadiri, Gūrlyam, etc.

The derivations of some village names are given below:—

Pyāyadiṇḍi-Pyāpalle— Pyāya, Pyā, < pārśva > pās > pāy.

Kuṇutūru—cf. O. B. Kōṇṭu (-vāḍa).

cf. Rōlla-vāyikā in the Ashrāfpur grant of Dēvakhadga of Bengal (476-495 A.D.)—Rōḷḷa = Raudra = Rōdda = Rōḷḷa.

Chiyyēḍu—cf. O. Bengāli—Sika and Siya in the inscriptions < Śikhā = the first end, etc.

Gōraṇṭla < Gōḷḷa = Gō-vāṭikā = Gō-vāḷi'ā = Gō-āḷi-ā = Gō-āḷḷā = Gōḷḷā.

Nārpala = Nārikēḷa-pola.

Talupula = Tala-pola.

Valasa = Bahir-vāsa cf. Paḷāsā.

Roddam = Raudram.

Sanapa = Svāmipāda.

Gutti = Gupti.

Mōda = Mudrā = Moddā.

Paṭnam = Prasthānam or Pratishthānam.

Tāvaḷam = Tāvu-volam = Sthāna-volam.

Tsādam = Prasādam.

Kadiri = Skadita ? ikā.

Gulyam = Gō-pālikam = Gō-vāli'am = Gū-āli'am = Gūlyam.

There are, of course, names of villages which are Sanskrit entirely like: Agrahāram, Indrāvati, Kalyāṇadurgam, Kōmali, Chandana, Chattram, (Naras) Āmbudhi, (Penna) Ahōbalam, Mālyavantam, Lēpākshi, Hēmāvati, Nagar (-ūru), Sangameśvara-(palle), Anantapuram, Amarāpuram, Kṛishnāpuram, Garuḍāpuram, Govindapuram, Jayapuram, Hanumāpuram, Dharmāpuram, Narāyaṇapuram, Bhairāpuram, Mālā, Muktāpuram, Rājāpuram, Ramapuram, Vāsudēvapuram, Vīrapuram, Veṅkaṭāpuram, Śrī Kaṇṭhapuram, Śrīrangāpuram, Siddharāmpuram, Sītarāmpuram etc.

The villages with these Sanskrit names are, most of them, of recent growth, that is, they must have come into existence within the last four or five hundred years. Time has not yet played its havoc on them by bringing about corruptions, except that the ending vowels of the initial words in the compounds are sometimes lengthened. This lengthening indicates the direction in which the names may be changed within, say, the next thousand years, if in the meanwhile these villages do not go out of existence and if some other influence does not intervene to divert the course of its change.

Of the other place-names which look like real native Telugu (shall we say Dravidian ?) words, it is remarkable to notice them echoed not only in other parts of the Telugu and other Draviḍian tracts, but also, at least most of them, throughout the length and breadth of India. We shall content ourselves for the present with quoting parallels from Bengal, place-names of which have been linguistically studied by Sunit Kumār Chatterjee in his "The Origin and Development of the Bengali language."

i. *kāḍi,-kaṭi*: khāṭā-pāra Dhanāidaha C. P. grant of Kumaragupta (432-33 A.D.)

"Khāḍi-vishaya" (Barrackpore grant of Vijayasēna).

"Khāṭikā" (Khalimpur grant of Dharmapāla; Gōvindpūr grant of Lakshmaṇasēna.)

"Khāḍi" (Tarpan-dīghi grant).

Old Bangālī 'Khāṭa, Khāḍa', Modern Bangālī 'Khāḍī'=Creek-ford or Creek-ferry.

'Khāḍī' may further be corrupted into 'gāḍi, hādi, āḍi, aḍi, ḍi.'

Cf. Place-names in Anantapur: Kāṭigānikālva, Kokkaṇṭi, Kēkāṭi etc. It may be possible to derive them from 'Kāḍu'=a forest, also; even then 'Kāḍu' comes from 'Kāshṭha'=wood.

ii. *ar, ār, ēr*: ' 'ēr' in North Indian languages means 'belonging to', or 'having,' and this added to another word, gives the meaning 'belonging to the thing' denoted by the first part of the compound.

Bangāli: dāgar=big, grown up; Assamese: Dāngariyā=high; Bangālī: Ṭangarā = upland.

It is possible to derive ar, ār and ēr from the Dravidian 'āR and ēR', = a river; but the fact that at least in some cases there is no river within reasonable distance of these villages must give the quietus to this derivation.

Examples from Anantapur district: Paiḍēṭi, Akulēḍu, Chiyyēḍu, Tekulēḍu, Dōsalēḍu, Mulakalēḍu, Doḍḍēri, Ippēru, Kūḍēru, Chādalēru, Paḍamaṭi-yālēru, Pūlēru, etc.

iii. *vāyi*: This word is evidently from Skt. 'vāpī'=a well. Dāmōdarpūr C.P. grant of the Gupta period has 'vāyi-grāma'; the Ashrāfpur grant of Dēva-Khāḍga has Rōlla-vāyikā.'

It may be possible to derive it from Telugu 'vāyi'=the mouth.

Examples from the Anantapur district: Oru-vāyi; Pāla-vāyi; Mēla-vāyi.

iv. *vāḍa*, vāḍi, āḍa, āḍi, āla Skt. Vāṭa, Bangali and Oṛiya 'pāṛā, Maraṭhī Gujerāti vāṛ' etc. Cf. Dhārwāṛ Mārwāṛ etc.

Examples from Anantapur District: Nidhanavāḍa, Boṇḍalavāḍa.

v. *ari*: Skt. grihika>gharia>Bengāli-hari, elsewhere 'ari.' Cf. Old Bengāli: Purāṇa-vṛindikā-*hari* (Dāmōdarpur C. P. of the Gupta period). Examples from the Anantapur District: Kāmāri (palle).

vi. *Koṇḍa*: Śīla-kuṇḍa (C. P. grant from East Bengal, 6th century A.D.). S. K. Chatterjee explains 'Kuṇḍa' as koṇḍa = a hill. The editor of the inscription explains it as 'tank,' which is also possible. There are eight different villages in the Anantapur District with 'koṇḍa' as their ending word and are so named on account of the hills near them.

vii. *Kuṇṭa-kuṇṭla*: Skt. kuṇḍa=a pond, See vi. above. There are twenty-three 'kuṇṭa's and five kuṇṭla's in the Anantapur district.

viii. ṭi>ḍi : A C.P. grant from East Bengal 6th century. Dhru-vilā-ṭi which Chatterjee explains as Dhruva-bila-vāṭi, 'vāṭi' meaning a house or village; also from '—taṭī=banks. Examples from Anantapur District: Pāmiḍi, Mōpiḍi.

ix. *muḍi* : Skt. root * Muṭ=fold, wrap, twist. Tipperah grant of Lōkanātha, 7th century: 'Kaṇā-mōṭikā' for old Bengāli kāṇā-mōḍiā=Modern Bengāli, 'Kāṇā-muṛi.'

Cf. Place-names in Anantapur District: Kallumuḍi.

x. vōlu : Bengāli : vōra, vōla, pōla = field : Ashrāfpūr grant of Dēvakhadga, 1st half of the 10th century: Ugra-vōraka.

xi. *paRRu-parti, etc.* Skt. pāṭaka, vāṭaka. I would derive it from 'prastha' a place, as in 'Indraprastha.' Cf. North Indian village names: Gōlpāṛā etc. There are eight villages in the Anantapur District with the ending—parti, and one in 'patri.'

xii. *jūla* : Bengāli, Hindi etc., jhūl, jhōl=a stream. Or it may be from Bengali : jōdā, Hind. jōda=twins; pair. Anantapur village-name 'Tabjūlā.' Jūlu-kunta, 'Jūla-kālva'. Bengāli 'Nala-joti=reedstream.'

xiii. guḍi : Kamali grant of Vaidyadēva of Assam, latter half of the 11th century : 'Śila-guḍi.'

xiv. *kulam,-kōlam* : Kamauli grant of Vaidyadēva of Assam, latter half of the 11th century. "Kulā-chāpaḍī"=Tel. kolani-tsāvaḍi=pond-hostelry-village. Examples from Anantapur District : Sirekulam (Hindupūr Taluq). Maida-gōlam.

xv. *āli*: C.P. grant of Dharmapāla of Prāgjyōtisha, 12th century. 'Khaggāli'; 'āli'=embankment. Cf. Anantapur Agaḷi.

xvi. *ala, āla* : Skt. vāṭa.

Examples from Anantapur district: Āmidāla, Kurumāla, Koṭtāla, Guṇḍāla, Chābāla, Puppāla, Mārāla, Sangāla.

xvii. *mañchi* : Cf. 'Avañchi' (C. P. grant of Dharmapāla of Prāgjyōtisha, 12th century. The —'chi' at the end is derived from 'gacchi'=a tree.

xviii. *'pālyam,-pālem,-pāla* : Cf. Nowrā-pālyā ; Kētanga-pāla : village names in a Chittagong copper plate of 1243 A.D. Cf. Anantapur place-names: Kōnēṭi-nāyani-pālyam and Nārpāla ; Cf. also Kētanga-pāla with Anantapur Kētagāni-Kālva.

xix. *gūḍu-gūla,-gōḍū, etc.,* : < Skt. Ghōṣha = a cow-pen ; Ananatpur Gūlapālyam.

xx. *palli* : This is current throughout India. Cf. Bengāli: Bhaṭṭapalli.

xxi. *miṭṭa,-meṭṭa etc.* : Cf. Kan.-beṭṭa; O. Bengāli: -bhiṭṭa.

xxii. The Edilpūr grant of Kēśavasēna (12th-13th century) Tāla-padā-pāṭaka Cf. Tāḍi-paRRu- (vāḍa) ; Satrakā-dvī (dvī<dvīpa >duvī, juvī, juvvi.

We shall now proceed to know how the different villages have received their names.

i. Some have received them from the names of trees and shrubs and creepers : The trees favoured for place-names in the Anantapur District are aḍḍa, atti, arka (or jillēḍu), āmidamu, ippa, īta, chinta, chīkaṭimanu, kānuga, koṇḍakāmerla, gōraṇta, chitra, juvvi, jambu, tāḍi, tumma, tangēdu, togara, tēku, dōsa, nāriñja, putstsa, matti, marri, mulaka, mēḍi, māmiḍi, rāgi (rāvi), rēni, veduru, velaga, vēmu, and sora-kāya; hanchi=the broom stick.

The parts of trees favoured are : ākulu, chiguru, pūlu, mānu and muṇḍlu..

Tōpu and tōṭa, gardens are also favoured. Cf. Amaḷḷadinna 'Amadagūru' may mean a castor-oil village. Cf. Kan. Amanda = the castor-oil plant, or it may mean a twin-village.

ii. Some places are named after crops:—The crops favoured for the purposes are : ulli, kandi, kūrākulu, koRRa, chāma, dzonna, sajja and senaga. There is a village called gariselapalli so-called perhaps on account of the granaries that it contained.

iii. Sometimes, the nature of the land has been responsible for the place-name.

Karūru=the black-soil village; Kōḍūru=the marshy village; Chauḷūru=saline-soil village ; Nallūru=the black-soil village ; Nīlūru=the indigo-coloured soil village ; Rēgatipalle=village with black cotton soil; Erraguḍi=the red pit.

iv. (a) The directions were responsible for some place-names: — Vaḍugūru = the northern village ; Yālēru = the boundary village ; Velikoṇḍa=the outer hill; Veludurti=the outer village; Konakoṇḍla=the end-mountain; Lōcherla=the village in the tank;

Naḍimi-doḍḍi=the middle enclosure; Tagguparti=the low-lying village; Diguvapalle=the village which is down; Eguvapalle=the village which is above; Munimaḍugu=the front pond; Talamarla =the village at the head; Piravali=the back village.

(b) The shape of the village: Juttūru, Vaṅkara-kuṇta etc.

v. Rocks have bestowed names on villages. All villages having Kallu, Kaṇḍla, guṇḍu, Banḍa and so on are of this sort.

vi. Some village names are characterised by the adjectives 'big and small,' 'old and new.'

vii. Hills have also contributed to place-names. Names containing Koṇḍa, mala, mela, mela, giri, etc., are of this sort.

viii. (a) Springs: Marutla, yellutla, Ūṭakallu, Dōnēkallu, Dzūlakāva, Ūṭakūru, Ūbacherla, Vūbicherla, Vedurudona.

(b) Hot springs: Dōsaluḍiki, Rāvuluḍiki.

ix. Ponds: All villages whose names end in Kuṇṭa, Kuntla, kulam, kōlam, dona, maḍugu, väyi, benchi are of this nature.

x. *Channels*: Names containing Kālva, jūla, duḷḷa, Kaṇti and Kāṭi.

xi. *Forts;* temples, mounds, etc.

xii. *Homesteads*: Illūru, Koṭnūru, Goṭlūru, etc.

xiii. *Heavenly bodies*: Tsukkalūru.

xiv. *Animals and birds*: The following animals are favoured for place names: The cow (Ālūru); the tiger (Hulikuṇṭa); the hog (Pandikuṇṭa); the buffalo (Potulakuṇṭa); Enumuladoddi; the uḍumu,' the iguana (?), the snake (Uravakonda, Pamdurti): the bear (Karaḍi-koṇḍa); the hen (Kōdikoṇḍa); the locust (Midu-turu); the fly (Īgaduru); the fox (Nakkanadoddi); the bull (Eddulapalle); the crane (Konganapalle); the peacock (Nemaḷḷa-palle); the lizard (Toṇḍapādu); the horse (Gurram-bailu).

xv. The parts of the human body have sometimes given names to villages:

Mushṭūru = the first village, it may also mean the village where alms can be obtained.

Jantalūru=the teeth-village. 'Janta' is derived from Danta; or it may mean 'the village of dancing girls or hetairae, or it may

mean a village where machines are manufactured; or it may mean 'a ploughed villge'—Telugu: Dzantāpaṭṭu verb=to plough in the midst of a growing field to take off the weeds that the crop may grow well. If it means 'the teeth-village,' it would be interesting as speculation may be made with regard to the tooth-legend of Buddha and some light may be thrown about the prevalence of Buddhism in the district.

Jūṭūru=the tuft of hair village; or it may mean the village of deceivers or simply the round village. (=tsuṭṭūru.)

xvi. Human relationship had sometimes to do with these place-names: Example. Chinna-y-akkalūru=the village of the younger sisters; who these sisters were cannot be known; or it may be the village of the 'arka' plants, the smaller one of that name.

xvi. (a) Articles of food: Pappūru, Chārupalle.

xvii. The professions of people had a share in the giving of names to places:

Gānḍla-dinne, Gāndla-parti; Gānḍla-vānḍlapalle: Ayyavāri-palle (the teacher's village). Īḍigavāripalle (the toddy-drawers' village): Upparapalle (the saltmakers' village); Tappeṭlavāripalle (the drummers' village); Talamarla-vāri-palle (the screw-makers' village). Sānipalle (the prostitutes' village), Dādalūru (the village of nurses); Māvaṭuru (the elephant-drivers' village); Danduvari-palle (the village of military people) Daburuvaripalle, Mangala-madaka (the barbers' plough); Kummara-mala (the potter's moun-tain; Kumbara-māgena-halli.

xviii. Certain families were responsible for the names of some villages. They must have been very influential in their time. Their history is not now known.

Maddivārigonda; Maḍuguvārigonda; Salakam-cheruvu; Gai-demvāri palle: Gownivāri palle; Challāvāri palle; Chillavēri palle; Dāḍemvāri-palle; Peddana-vāri-palle; Makkina-vāri-palle; Muk-kanḍla-vāri-kōṭa-palle; Munḍla-vāri-palle; Sanē-vāri-palle.

Of the above, only the Salakam family is now known Salakam Timmaraju figuring in history as the traitor against the Vijaya-nagara King Krishnadēvaraya.

xix. Some of the dynasties that ruled over the Anantapur district gave their dynastic names to some of the villages. At this

stage, it will be necessary to refer to the advance of history as revealed by these place-names:—

(a) PREHISTORIC SITES.

Kistavens are found in hundreds at Mudigallu, three miles east of Kalyāṇadurgam and on Dēvuḍulabeṭṭa, the big hill north of the same town. Four of them are found just by the road north of Mālyavantam in the Anantapur Taluk. One may be seen on the big mound by the side of the road leading to Bukkarāya-samudram near the Musalammakaṭṭa. Isolated cases are known in Koṇḍāpuram and Pūlēru in the Hindupur Taluk.

There are many palæolithic settlements in the Gooty Taluk, on the high ground to the S.W. of the Guntakal railway station, the Viḍapanakallu fort and the main hills, the hills at Vēlpumaḍugu, Lattavaram, Karuku-mukkala on the west hill, the low hill west of Vajra-Karūru, the Uravakoṇḍa hill, the hill east of the dyke to the east of Uravakoṇḍa, and the Veligoṇḍa hill.

Traces of habitations of palæolithic peoples are mentioned to exist at Būdikoṇḍa, also called Būdihāl. 'Būdi' means ashes, and there are some other villages also in the district with 'būdi' as a component element of the place-name. The 'Būdi-gavi' or the 'ashes-cave village' in the Gooty taluk, 'Būdili', the ashes village in the Hindupūr Taluk, 'Būdūḍu' in the Anantapur Tālūk, Būdanam-palli in the Kadiri tāluk, and Būdigummea, the ashes-cave in the Kalyānadurgam tāluk, Būcherla or Būdacherla in the Penukonda taluk, are other examples of these prehistoric sites. Pañchānan Mitra in his 'Prehistoric India' refers to the cinder mounds found in the Bellary district and says of Kappagallu, "the cinder mounds in the contiguous districts retain unmistakable traces of big en-campments and huge conflagrations and there was most probably a tussle between the bringer of some northern culture with equa-torial tribes flourishing with their older types of civilization. Thus on the road from Bellary to Dhārwār rocks, a remarkable mound consisting of slaggy cinders full fifty feet high and four hundred feet in circumference is met with."

THE AŚŌKAN EDICTS.

The Aśōkan edicts found in the Mysore tract just outside the Rāyadrug Taluk, now in the Bellary district, but once forming part of the Anantapur district denotes the prevalence of Buddhism in these parts. The recent discovery made by me of the complete set

of the fourteen Aśōkan edicts at Yerragudi just on the borders of the Pattikonda taluk of the Kurnool district and Gooty of the Anantapur district; seven miles away from Gooty raises the historical importance of this tract of the country. The prevalence of Buddhism and its influence on place-names in this district will be discussed later on.

The history of this district from the Aśōkan times to the advent of the so-called Nalas in the seventh century A.D. is lost in obscurity and what influence the Nalas had in the formation of place-names cannot be determined. It is to be doubted whether there was any dynasty called the Nalas. No kings of this dynasty are known. Nolambas who are the only ones known in the district after the Aśōkan times ruled the district as far as Gooty. They do not seem to have contributed anything to place-names.

We find traces of dynastic influence in the names of villages from the Ganga rule onwards. The Gangas followed the Nolambas. The villages Gangalakunța, Gangampalle, Gangādēvipalle and Ganginēpalle, may have had to do something with the Ganga rule. The Ganga King Mārasimha might have given his name to Marūr and Marutla, and Rāja Rāja to Rājāpuram, though this latter identification is open to doubt.

Next came the Chōḷas. Their dynastic name is found imbedded in the village names Chōḷasamudram and Chōḷēmari. Chowḷūru may also have to do with that dynasty, though it has been explained otherwise elsewhere in this paper.

The next line of kings was that of the Western Chalukyas. Vikramāditya VI of this line (1076-1126) has left an inscription on the Gooty hill. He is called Tribhuvanamalla Vikramāditya. It is perhaps after him that Mallāpuram, Mallāgundla, Mallākālava, Mallāpalle, Mallēnipalle, Mallēpalle etc., are named.

Then came the Hoysala Kings (12th century) of whom Vīra-Ballāḷa (1191-1213) who is said to have conquered Gooty seems to have left his name in the place-name Vīrā-puram.

The next dynasty was that of the Yādavas. The Yādava King Singhana (1210-1247) has given his name to Singanamala, Singavaram and Yerra Singēpalle.

By this time the Mohomedans began their advance into the district, but they did not leave their impress on local history at that

time. During this time, the Kākatīyas of Warrangal seem to have held sway in this district, and the name of the great queen Rudrāmba may perhaps be detected in the name Rudrampēta. Warrangal was over-run by the Mohomedans and the Hindu Kingdom of Vijayanagara rose in importance.

The Vijayanagara history may in a sense be said to be the history of Aṇantapur also, and the impress of their rule has been long and lasting. Almost all the tanks in the district take their names from the kings, queens and commanders connected with Vijayanagara rāyás and if any district deserves the name Rāyalasīma, it is Anantapur more than the others. Even the Bellary district in which the capital of the empire is situated does not show so much influence on place names of the Vijayanagar Kings as is found in Anantapur.

There are some villages which have taken their names after the first King Bukka, Bukkapatnam, Bukkāpuram, Bukkacherla and Bukkarāyasamudram. His minister was Anantarasa, in whose name Anantapur stands. There are three villages of this name, one the town and capital of the district, another in the Madakasira Taluk and the third in the Gooty Tāluk. There is the Rāḷḷa-Anantapuram also perhaps named after this minister. The Bukkarāyasamudram and Anantasāgaram tanks are said in the 'Annals of Handē Anantapuram' to have been constructed by one Chikappa Woḍayar, a subordinate of the King Bukka. But a stone record at Bukkarāyasamudram records the name of this minister as Anantarasa. Bukka does not seem to have a wife named Anantamma; her name is given as Dēpāyī in the Kamparayacharitam of Gangadēvi and as Dēmāmbā in the several copper plate inscriptions. The name Anantasāgaram is now lost, but Anantapuram stands. Vīra-Virupaṇṇa is spoken of as the son of Bukka and is said to have established himself as governor under his father at Penukonda. His name may perhaps be detected in the village name Virupā-puram. The Copper plate grants of certain of these early Vijayanagara Kings show that some villages were renamed after the kings, but these new names have not passed into currency, the old names themselves persisting to the present day. For example, Vēmulapādu was called the Prauḍhadēvarāyapura and Kallūru by the name Dāvarāyapura. Both these names are not current now. There is one Dēvarāyapuram after Praudhadēvarāya existing.

Narasā Nāyaka, the predecessor of Krishṇadēvarāya on the throne has given his name to the villages of Narasāpuram (Ananta-

pur taluk), another in the Hindupur taluk, a third in the Kalyāṇadurg taluk, a fourth in the Tādpatri taluk, and the Narasambudhi in the Madakasira taluk.

Krishnadēvarāya was responsible for the place names Krishnapuram (Inām village, Anantapur taluk, and one in Penukonda taluk, Krishṭipāḍu in the Gooty taluk). Some villages re-named after Krishṇadēvarāya have not gained ground over the previous names. Bangāru Timmarāju of Krishṇadēvarāya's time is responsible for the names of four villages called Timmāpuram and one Niḷḷulēni Timmāpuram. Yerra Timmarāju cheruvu also belongs to the name of a notable of this time.

Sadāsivarāya does not seem to have lent his name to any village, but the name of Rāmarāja who looked after the state affairs is reflected in the village names Rāmagiri, Rāmarājupalle, three Rāmapuram's. Tirumaladēvarāya's name is perpetuated directly in the Tirumaladēvarāyapuram, and he may have been in some way connected with some of the Timmāpurams. The villages Venkaṭampalle, Vengalamma-cheruvu, Nāgasamudram are connected with a queen of this Āravīḍu dynasty. Āravīḍu itself exists now as an insignificant village in the Taḍipatri tāluk. After Śrī Ranga is named the Śrī Rangapuram. The Singanamala tank is called the Śrī Rangarāyala-cheruvu in the village accounts. Venkatapatirāya has given his name to the villages Venkatarāyunipalle, Venkaṭāpuram (Kadiri and Penukoṇḍa tāluks.) Some commanders and generals of this time as well as other notables have given their names to certain villages. Dānāyani cheruvu, Nāgināyani cheruvu, Jagarājipalle, Mallāreḍḍipalle, Konēṭnāyanipālem, Timmanāyanipālem and Maddināyanipālem are of this nature. Of the generals who thus founded a village, Kōnēṭināyuḍu seems to have been famous. He lived about 1652. He was a poligār. He got the Kimdurpi fort as a bribe from the Sultān of Bijāpur for surrendering the Penukoṇḍa fort to him. The Mackenzie MS. referring to Kōnēṭināyuḍu is carried off to the India office and no one seems to have consulted it since.

After the fall of the Āravīḍu dynasty, the district was wracked by the invasions of the Marāṭhas on the one hand and the Muslims on the other. The Marāṭha influence on place names in the district is revealed in certain cases. Siddōji, the father of Morāri Rao, was also called Hindu Rao, and it is said that it was he that induced people to settle on the present site of Hindūpuram and gave it his name. But the tittle of 'Hindū Rao' seems to be

older as revealed by the title 'Hindūrāya Surahana' of the Vijayanagar Kings. Morāri Rao himself does not seem to have cared to name any village after him. He was a free-lance and indeed had no time, in the midst of his multifarious engagements with his enemies, to consolidate his position and look to the improvement of the villages. Akkājampalle, after one Akkājamma, Appājipēṭa, Lōkojīpalle and Viṭhāpalle, however, show the occupation of this district by the Marāṭhas. The Marāṭhas have not left much influence in this district and except for a few Rangaris in Pāmidi, Roddam and other places, there is not much of Marāṭha element in the population.

The Muslim conquest of the district appears to be more complete. The Muslim is ubiquitous in the district. There is not an important village in the district where we do not find a Mohomedan family or families. Out of a total of 894 villages in the district there are no Mohomedans only in eighty-six. After the non-Brahmins and the depressed classes, the Mohomedans number the largest. Although now the generality of the Mohomedans are poor and have not much economic status, it is they that may possess the key positions to influence and patronage. As many as eleven villages in the district are named after Mohomedans showing how powerful they were at one time. The villages are: Amīnpalle, Allāpalle, Khairēvu, Khojjēpalle, Khādarpēṭa, Turakapalle, Fakīrpalle, Sheīkhsānipalle, Satārlapalle, Saidāpuram, Huṣainpuram and Hussainpuram. Alampūr seems to have taken its name after a Sultān of Bijāpur. The proselytising influence of Islam is found in the village name Karīmreḍḍipalle.

The historical treatment of place-names will not be complete without reference to the Pāḷayagārs who were the real rulers of the country while contending enemies came and went. There were eighty of them by the time of British occupation, but of them only four, those at Anantapur, Naḍimidoḍḍi (Anantapur tāluk), Kammaladoḍḍi near Vajrakarūr and Tarimela were considered important. These four also were at last reduced. We are in possession of the history of the Pāḷayagārs at Anantapur and Udiripikoṇḍa.

The line of Pāḷayagārs at Anantapuram begins with Haṇḍē Hammappa Nāyuḍu. It was perhaps after him that Hammāpuram alias Jayapuram is named. He lived in the time of Rāma Rājā. His son was Immadi Hampa Nāyuḍu. His son was Malakappa Nāyuḍu who died fighting at Talikōṭa. Malakavēmula in the

Kadiri Tāluk is perhaps named after him. His son was Hampa Naidu. Hampāpuram might have been named after him or his grandfather. His son was Siddappa Nāyuḍu and his son was Pāvaḍappa Nāyudu. This Pāvaḍappa died leaving a young son Siddappa. Pāvaḍappa's wife Rāmakka managed the affairs. Siddappa had two sons Prasannappa and Pāvaḍappa. Prasannappa had a concubine Vasantamma and had four sons by her, but none by his real wife. Prasannappa was murdered by his concubine; so Pāvaḍappa, his younger brother, took up the government. He had a son Siddappa who was dissolute in his ways and Rāmappa, the son of Vasantamma, rose in revolt against him and called in the aid of Morārī Rao. Rāmappa was set up as the Pāḷayagār. He had a son Siddappa who was helped by his brother-in-law Basappa. This Basappa went to the Nizām and received Siddarāmpuram as a Jāgir. Siddappa Nāyuḍu was taken prisoner by Tippu but he escaped. To avoid the worry of reducing the Anantapur Pāḷayagārs time and again, Tippu had all the male members of the family hanged. Besides those mentioned above, place-names contributed by members of this family are: Siddāpuram, Siddarāmpuram, Siddarāscherla, Prasannēpalle and Basāpuram.

The first Pāḷayagār of Udiripikoṇḍa was one Jōgināyuḍu. His son was Timmanāyuḍu after whom Timmancherla is named. His son was Narasānāyuḍu and Narasāpuram is named after him. His son was Vēmulanāyuḍu who might have lent his name to Vēmulapāḍu. His son was Musalappa who had two sons, Pedda Vēmala Nāyuḍu and Chinna Nāyuḍu. Musali Kōnēṭi Nāyuḍu, the Pāḷayagār of Rāyadurgam, ousted Pedda Vēmala and gave it to his cousin Timmānāyuḍu.

The British who came afterwards do not seem to have given their names to any village, showing that they have not so far evinced any personal and permanent interest in the land. Some streets and parts of towns, as Georgepet of Anantapur, streets like Reid Street, choultries like Munro's choultry at Gooty and so on show that there have been some popular officers who took a little real interest in local affairs.

It is a pity that history still continues to be looked at from the point of view of the rulers. Only their names are generally recorded, but place-names show that there have been many individuals whose names are now lost to memory, but who must have been influential in their time and who wanted, like people greater

than themselves, to perpetuate their names through the villages that they formed. Men, as well as women, figure in them. Examples for men :

Malayanūru, Vanganūru, Yallanūru, Apparājucheruvu, Kēta-Ganicheruvu, Pantulacheruvu, Somanadoddi, Chennarayapatnam, Ellāreḍḍipalle, Kanisеṭṭipalle, Karigānapalle, Koḍapagānipalle, Gaṇapatipalle, Gondireḍḍipalle, Gōvindapalle, Gowkānapalle, Chandireḍḍipalle, Chinagānipalle, Chinna Rāmannagāripalle, Chennarāyanipalle, Chennēkattapalle, Tippabhaṭlapalle, Tippē-palle, Dēmakētipalle, Narasambhaṭlapalle, Nāgāreḍḍipalle, Nārē-palle, Nārēmaḍḍipalle, Basinēpalle, Bichagānipalle, Birēpalle, Buddāreḍḍipalle, Buddēpalle, Bussyagāripalle, Būgānapalle, Bētā-palle, Pātula Nāgepalle, Pōtēpalle, Marreḍḍipalle, Malireḍḍipalle, Muddireḍḍipalle, Yagnaseṭṭipalle, Liṅgāreḍḍipalle, Vīravāhana-palle, Vōbulapalle, Vōbulareḍḍipalle, Saṅkēpalle, Ānanadravupēṭa, Chekrāyapēṭa, Jōgannapēṭa, Subbarāvupēṭa.

Examples of villages which have taken their names after women are : Aṅkampalle, Ajampalle, Kōnampalle, Gaṅgampalle, Gaṅgādēvipalle, Gōpēpalle, Narasampalle, Chennampalle, Rāgha-vampalle, Rāyampalle, Lakshmampalle, Vangampalle, Veṅkaṭam-palle, Sōmandēpalle, Aṅkampēṭa, Pāpampēṭa and Siddampēṭa.

Let us now proceed to notice the influence of religion on place-names. The earliest religion that prevailed in the district was Buddhism. While treating of the Aśokan edicts, we had occasion to advent to this topic. We shall know something more about this aspect here. The villages Buddāreḍḍipalle, Buddēpalle and Bojji-reḍḍipalle, reveal names of persons called after Buddha. 'Bojja' and 'Bojji' are only corruption of the word 'Buddha.' They do not show that Buddhism prevails at such a late period as these personal names would warrant us to do, but it shows how the Buddha tradition has taken root in the land. It is not uncommon even now to call persons by the name Buddha in such corruptions as 'Buḍḍanna', Bojjanna and Bojjayya and so on. It is my conviction based on mere intuition that all village names containing kuppa, koppa, guppa, gubba, gumma, dimme, dimma, tippa, and gudi, gavi, tōpu were originally Buddhist sites and excavations, if carried on at these places guided by local tradition, will produce good results for the construction of this part of history which has long lain obscure. The Buddhist monks lived in caves, and gavi, kuppa, koppa, guppa, gubba, gumma are all derived from the Sanskrit word guhā=a cave, cf. ,Hathigumpha etc., elsewhere in

India. The Buddhist chaityas and stupas were in the form of mounds and dinne, dimma, and tippa mean a mound. These mounds having existed there for as long as human memory could take us, they must have been very ancient indeed. These stupas again were circular in shape and guḍi means a circle. It is also remarkable that the Aśokan edicts should have been found at (yerra-) guḍi just on the border of this district. Tōpu is derived from sthūpa, cf. Sāñchi Tope. The following places in the Anantapur district may be Buddhist sites:—Būdagavi, Koppalakoṇḍa, Dimmaguḍi, Yerraguḍi, Beluguppa, Maddigubba, Būdigumma, Bhairavunitippa, Attirāladinne, Amaḷḷadinne, Kambāladinne, Gāṇḍladinne, Gārladinne, Jambuladinne, Jankarlēḍudinne, Bondaladinne, Marrikimmadinne, Sajjaladinne, Buddēpalle.

The next religion that spread in the district was Jainism. This is still a living faith and 1034 Jains have been counted in the recent census of 1931. The Jains are now distributed all over the district, though in very small numbers. Kāki and Amarāpuram show the largest numbers, 238 and 125 respectively, but they are represented in all the Taluks except two, namely, Gooty and Dharmavaram. They are found in twenty villages.

Traces of Jainism are found in several places in the district. At Amarāpuram, Tanunadēhaḷḷi, Gutty, Kambadūru, Agaḷi, Konakoṇḍla, Penukoṇḍa and Ratnagiri, we have many evidences of this faith. Kambadūru is the biggest Jain site, and next to it comes Konakoṇḍla. There is a Jain temple at Kambadūru but Jaina idols are not worshipped there now. Penukoṇḍa, however, has two temples in which worship in the Jaina fashion is carried on even now. I believe that place-names with Jakka (Yaksha), Kamba (Stambha), and 'Gāṇḍla' denote the existence of Jainism in those villages at some time. Every Tīrthaṅkara had a yaksha and a yakshini to guard him: the pillars are a distinctive feature of early Jain temples, and the gāṇḍla race of people have been known for a long time to be jains.

Next in date comes the Brahmanical faith in its revived form. It came in as a check to Buddhism and Jainism which it had effectively ousted but only after amalgamating into itself some of the features of those faiths. The Brāhman carried everything before him, and converted all classes to his faith, but he himself had never been either prosperous or influential, or even great in numbers. It is true that some Brāhmans did receive gifts of villages from kings, but very few of them are now enjoyed by them. Out of the

total of 894 villages, there are no Brāhmins at all in 267 villages, and in 334 villages, their number is less than ten. The Brāhmin population in the district is the least. It is far less than that of the Mohammedans, being about one-sixth of their number. Their exact number is 18,640 against the total population of 10,50,411 or 1·8 per cent. There are six villages in the district with 'Brāhmana' as an element in their names. Brāhmaṇa-yālēru and Brāhmaṇapalle in the Anantapur taluk; Brāhmaṇapalle in the Dharmavaram taluk; Brāhmaṇapalle in the Gutty taluk; and two of the name Brāhmaṇapalle in the Penukoṇḍa taluk. In three of these, there are no Brāhmins at all; in one there are five; in the fifth there are six; and in the sixth only one. The Brāhmin seems to be a dying race in this district.

The Hindu gods worshipped in the district as revealed by place-names are: Ahōbala-Nṛisimha (corrupted into Ōbala, and Siṅga), Kṛishṇa, Kēsava (corrupted into Kasā or Kēsā), Gōvinda, Nārāyaṇa, Sītārāma, Siddharāma, Venkata, Tirumala, Śrīraṅga, Vāsudēva and Hari; Hanuman alias Timma is the most favourite god. Then comes the goddess Śrī.

Of traces of Śaivism in place-names, we have relics in Roddam (Raudram), Bhairāpuram, Bhairavunitippa, Bhairāsamudram; Virupāpuram and Śrīkaṇṭhapuram. The Śaiva goddess Gaṅga is represented in Gaṅgavaram and so on.

Brahma, not generally worshipped, has received recognition in Brahmadēvamarri and Brahmasamudram; Bommiparti.

As is to be expected, Basavaism must have been rampant in the district once, but is represented in the place-names, Basinēpalle, Basēpuram and Basavanahalli alone. The Vīraśaivas worked havoc with Buddhism, Jainism and Brāhmanism and their faith is itself being absorbed in Brāhmanism.

The Christian faith has made very little headway in the district. The Christians are only 6,546 in number. They are found only in 184 villages and in 101 of them, their number is less than ten. Generally, they are an exclusive lot and do not mix, perhaps are not allowed to mix, with their Hindu neighbours. No village has taken its name after this faith, the only one that may be mentioned in this connection being Krishṭipāḍu which, however, is only Krishṇapāḍu and has nothing to do with Christ. Out of a total population of 2,175 in this village 1,782 are Hindus, 388 Muslims and only 5 Christians.

I shall write the results of a fuller inscriptional study of place-names in the Anantapur District in a later issue of this journal.

The Kannaḍa influence on the place-names in the district has not been so great as one might expect. Really Kannaḍa names are few: Gaḍēhōtūru, Bēvinahaḷḷi, Santēbidanūru, Byāḍarahaḷḷi, Hulikallu, Chalimehaḷḷi, Basavanahaḷḷi, Bommagoṇḍanahaḷḷi, Gunimōrbāgalu, Tammaḍēhaḷḷi, Hulikeradēvarahaḷḷi, Pillanahaḷḷi, Surjammanahaḷḷi, Tirumaladēvarahaḷḷi, Uppārahaḷḷi, Vīrabommanahaḷḷi and Doḍaghaṭṭa,—these seventeen alone being distinctly Kannaḍa. Names like Pōlēpalli and so on may be contended to be Kannaḍa, standing for Pōleyapalli and so on, but village-names with an 'ē' like 'MōḍēkuRRu', etc., occur in the heart of the Telugu country. There are certain names whose Telugu character is evident although a slight corruption has taken place in later times—names like Baṇḍārlahaḷḷi and Kōṭagārihaḷḷi, where the plural sign 'la' in the one and 'gāri' in the other denote their undoubted Telugu character. The location of these villages which are distinctly Kannaḍa shows that the Kannaḍigas did not penetrate much into the Anantapur district but were confined to the outskirts thereof. This statement will perhaps prove baseless if the Dharmavara mentioned by Pampa as having been granted to his father by the king can be identified with the present Dharmavaram. In such a case, it will have to be said that the Kannaḍigas were either slowly ousted from the district, or, which is more probable, they gradually adopted the Telugu language. As for the place-names, they may be assumed to have remained unaffected because in most cases Telugu and Kannaḍa agreed in phonetic form at one time. At present, the Kannaḍigas are found only in two taluks—in a majority on the fringes of the Maḍakasira taluk being about 73%, and in a minority in the Kalyāṇadurgam taluk being about 20·6%. It is also significant that in the Maḍakasira taluk the Kannaḍigas form 50% or more of the population only in 16 out of the 62 villages and in the Kalyāṇadurgam taluk in only 9 out of the 75 villages. It is only in these tracts that place-names have a Kannaḍa flavour and if a stray Kannaḍa place-name is found in other taluks, it must be accounted for as being an example of later migration.

So far, only place-names as they are now found have been discussed. It would be interesting if we can trace back these names in literature and the inscriptions. But this would be a study in itself and is not possible to be included in this paper. Nor are the sources for such a study sufficient, much less complete. We must therefore be content with such scrappy information as we can glean from available sources.

LITERARY EVIDENCE FOR PLACE-NAMES

1. *Āravīḍu* (Tādpatri taluk): The Rāmarājīyamu mentions Sōmadēva, son of king Tāta-pinna as ruling over this village.

" Āravīṭi — pur — ādhyakshuḍ — agutsū Dāta —
Pinna — nṛipa — Sōmadēvuṇḍu."

The Krishnarāyavijayamu of Kumara Dhūrjaṭi mentions Ārvīṭi Bukkārāju among the generals that accompanied Krishnadēvarāya in his eastern expedition.

2. *Ākulēḍu* (Anantapur taluk): This might be the same as the Ākulapāḍu mentioned in the Rāmarājīyamu where Sōmadēva is given the title " Ākulapāṭi . . . vijaya-lakshmī-sam-akshīkaraṇa-lakshita."

3. *Mudigallu* (Kalyāṇadurgam taluk): The chiefs of this fort seem to have been giving continuous trouble to the Vijayanagara kings. The fort had to be reduced several times. Sōmadēva has the title " Mudiganti . . . Vijaya-Lakshmī-samakshikaraṇa-lakshita (Rāmarājīyamu); and " Mudigaṇṭi-vīra-kshētra-Bhāratī-malla " (Krishnarāya-vijayamu). Rāmarāya has the title " Muduganṭi-durg-ādhi-nāyaka."

4. *Bukkarāyasamudram* (Anantapur taluk): The " Annals of Handē Anantapuram " says that this village was near Dēvarakoṇḍa in the Nandēla taluk. The village was then on the eastern bank of the tank. The 'Annals' mentions the village as having been granted, among other villages, to Handē Hanumappa Nāyuḍu for defeating and bringing Nizām Sahā as prisoner before Rāmarāya and Tirumalarāya.

5. *Anantapuram* (Anantapuram Taluk) : Originally called Anantasāgaram after the tank dug by Anantarasa, minister of Bukka. The 'Anantasāgara' cannot now be identified; it has merged itself into the tank Bukkarāyasamudram. It is not known when the name 'Anantasāgaram' got itself reduced into Anantapuram. The site of the present Anantapur seems to have shifted further to the south in later times. (See " Annals of Handē Anantapuram.)

6. *Penūgoṇḍa*: Now called Penukoṇḍa. The Jaiminī-Bhārata of Pillalamarri Pinavīrabhadra refers to Sāḷuva Narasimha as "Penugoṇḍ-ādy-akhil-aika-durga-haraṇa-prēṅkhat-pratāp-ōdaya". It is also mentioned in the Varāhapurāṇa: " Penūgoṇḍa sādhi-

ñahe— . . viśva-hita-kāri Timmaya-y-Īśvaruṇḍu." Rāmarāya had the title "Penūgoṇḍa-durga-sādhaka". The Vasucharitra puns on the word 'giriśa' and compares it with Rudra. Rāmarāya had the title "Penūgoṇḍa-durga-sādhaka," showing its revolt after Krishnadēvarāya's death.

7. *Gutti*: The Rāyavāchakam says that the king marched with his armies towards the east by way of Gutti. Rāmarāya assumes the title 'Gutti-durga-nirbhēdana' showing that the governor at Gutti revolted after Krishnadēvarāya's death.

8. *Būdikoṇḍa*: The Anantapur District Gazetteer mentions this village and gives its other name as Būdihāḷ. But there is no village now with both these names. There are some villages beginning with 'Būda'-or 'Būdi' in the district. It is not known with which Būdihāḷ is to be identified. The Krishṇarāyavijayam mentions the chiefs of Būdihāḷu as having helped Krishnadēvarāya in his eastern expedition.

9. *Doregallu* (Kadiri Taluq): The Krishṇarāyavijayam refers to it as Toragallu. The Rājavāchakam refers to the "Toregaṇṭivāru" as having helped Krishṇadēvarāya in his expeditions. Ahōbala-Narasimha or Ōbala-Narasimha, the patron of Bhaṭṭumūrthi, is referred in Narasabhūpālīyamu as "Toragaṇṭi-durga-rājya-sthira-simhāsana-nivāsa-dīkshā-nidhi."

10. *Koṅkallu* (Maḍakasira Taluk): This may be the same as the Kaṇikallu granted to Handē Hanumappa Nāyuḍu by Rāmarāya and Tirumalarāya for having brought Nizām Sahā as prisoner before them. The Kaṇeyakallu of the inscriptions may also be the same.

11. *Dharmavaram*: Pampa's Kannaḍa Bhārata mentions a certain Dharmavaram as an *agrahāra* granted to Pampa's father. Can it be identified with the present Dharmavaram? The Pampa Bhārata says it was in the "Bachche-Sāsira" or the "Bachche-thousand." This identification will be valid if the other *agrahāras*, Vasanta, Koṭṭūru, Niḍugundi and Vikramapura also can be identified.

12. *Jūṭūru*: (Tādpatri Tāluk): Rāmarāya is called the 'Jūṭūru-samara-nirvāhaka' in the Rāmarājiyamu thus referring to a battle that must have been fought there.

13. *Rāmagiri* (Dharmavaram Taluk): Rāmarājīyamu gives the title 'Rāmagiri-durga-pratishṭhapaka" to Rāmarāya.

Hindu Colonisation in the East

Under the auspices of the Madras Geographical Association, **Prof. K. A. Nilakanta Sastri,** Professor of History and Archæology in the University of Madras, delivered on the 20th February 1935 a lecture on "**Hindu Colonisation in the East,**" in the University Geography Department, Wesley College, Royapettah. **Prof. V. Rangachariar,** Professor of History, Presidency College was in the chair.

Mr. Nilakanta Sastri said that the study of the subject of Hindu colonisation in the east was making very rapid progress; the part of South India in this great movement was important and it should be of very especial interest to South Indians. The first knowledge of these things in modern times might be said to have started from the beginning of the 19th century; Col. Mackenzie, who held high offices in India and who did so much for the collection and preservation of antiquities of South India found himself in Java for some time and as in South India he brought together a large number of interesting records bearing on the history and monuments of Java. The first systematic work in modern times on the eastern lands is no doubt the great history of Java by Sir Stamford Raffles. Not much advance was made on these early beginnings till towards the commencement of the present century, when the Dutch government of the East Indies and the French Government of Indo-China took up very earnestly the study of the ancient remains of Hindu Civilisation in these lands. In fact it was one of the curiosities of the history of archaeology that while in 1905 the Indian Archaeological department was the envy of the French and Dutch governments, to-day the tables might be said to have been turned. To some extent that was inevitable because India is a vast country and systematic work in this great sub-continent on archaeological research and publication must have always been difficult and expensive; and it has been rather slow and not sufficiently systematic because neither the people nor the Government have sufficiently realised the importance of the part that archaeology plays in the reconstruction of the past in this country. Archaeology has suffered from government attempts at retrenchment. "With the advantage of more compact areas and I should venture to say backed by governments which have on the whole evinced a better appreciation of archaeological studies, the Dutch and French scholars who have been working in the Eastern colonies have produced splendid results in the last 20 or 30 years. It is absolutely impossible for any

one who does not read these reports and journals as they are issued from time to time in the original to form a proper estimate of the great advance that has been made.

"Recent research has pointed out the existence of many-prehistoric contacts between India and those lands. The spread of the Monkhmer races which extend in one stretch from the eastern part of Central India to the eastern coasts of Indo-China is one of the evidences. Then Mr. Hornell who was for sometime the head of the fisheries department in Madras undertook a very interesting study of the designs of boats in the Indian ocean, and he reached very important conclusions from that study which go to show that racial and cultural contacts must have existed from very ancient times between the eastern coast of South India and the Eastern Archipelago on the one side and Madagascar on the other. It is very difficult for me to set out here the evidence in detail but it seems to me a very sound line of argument. Another scholar, Col. Gerini, has pointed out in a remarkable book how the Malaya peninsula is a sort of greater or outer India in a very literal sense of the term because many place-names repeat themselves in the peninsula in almost exactly the same relation as we find them in India. He calls this 'toponymic mimicry'. The historical beginnings of these colonies are difficult to trace. Ptolemy in the second century calls these lands 'India across the Ganges', and he had considerable knowledge of them. And Gerini's book is one of the most systematic attempts to correct Ptolemy and interpret him in the light of modern geographical knowledge.

"We have also another line of evidence which helps us in fixing the beginnings of this colonisation and that comes from Chinese sources. The historians of China speak of two Hindu kingdoms which they call Panduranga, and Fu-nan which must correspond to modern Cambodia. If in the second century A.D. these states were found fully established, then it is evident that the colonisation must have begun in the first few centuries before the Christian era began. More than that regarding the commencement of the movement we are not able to say. A little later, we have the evidence of a beautiful bronze Buddha statue from Celebes. The find is very recent, only about four years or so old. A very learned argument by the Head of the Dutch Archaeological Department in Java, Dr. Bosch, leads him to the conclusion that the statue must have been cast by a sculptor belonging to the school of Amaravati, that is about the 3rd century A.D. I think that the argument is fairly conclusive because the technique of the bronze is almost decisive on this question.

"A little later about the third, fourth and fifth centuries, we have more definite and tangible evidence from inscriptions. It is difficult to decide the sequence of these inscriptions, and a date of about 350 to 450 A.D. would be satisfactory for all of them. They come from such different places as Champa, the East of Borneo and the west of Java. The script of these inscriptions leaves absolutely no doubt either with regard to their age or with regard to their origin. In fact in the period of those inscriptions we are in the full flood of Hindu colonisation; the Hindus have settled themselves in these lands for good and begun to unfold their national life in all the various departments of civilised existence, in sculpture, art, religion, architecture, etc. Fa-hien who accidentally touched on the Sumatran coast has left us a valuable record of what he saw, which again tells us that the land was completely hinduised. It also tells us that Buddhism had not attained that importance which it was soon to attain in those lands.

"It is not possible here to give in detail the political history of these lands. The history of Java is in some ways most interesting. After the early inscriptions of Purnavarman, we have evidence from Chinese sources of the existence of Hindu kingdoms both in the east and west of Java. But the great splendour of Javanese history does not begin until we come to the age of Sailendras, a very famous line of kings whose origin and connections have been debated for a long time and is by no means settled yet. They were a Buddhist line of rulers and it was under them that the most celebrated of Javanese monuments, Barabudur came into existence.

" Little was known of Barabudur thirty years ago. Now we have sumptuous descriptions and illustrations of it from the archaeological and architectural points of view. All this work has been done only after the beginning of this century. The sculptors of Barabudur must unmistakably have been Hindu sculptors. The Sailendras quickly declined in Java, but the why or the wherefore is not known. But soon they are found again ruling in very great power in Sumatra. The recovery of the history of Srivijaya is one of the most splendid romances of Indology. Srivijaya seems to have had trade contacts with China, Persia and Eastern African coast. One of the Sailendra monarchs built a monastery at Nalanda in the days of Deva Pala Deva. Another built a monastery at Negapatam. And the Chola monarchs who were then powerful in the 10th century favoured the foundation of the Buddhist monastery at Negapatam for the benefit of the people of Sumatra and Java.

"After the fall of the Sailendras, the next great period of Javanese history is the period of the kingdom of Mataram. In this age, at Prambanan, another group of monuments came into existence and these may be called the Barabudur of Javanese Saivism. The next great periods were those of Kadri (1100-1222), Singasari (1222-1292) and lastly Majapahit (1292-1450), which closes the Hindu Javanese history. In the last period at Panataran, another group of monuments came into existence. The Prambanan and the Panataran groups contain sculptures of celebrated Hindu legends in Javanese versions, the Ramayana, the story of Krishna and the Garudeya or the adventures of Garuda.

"If we turn to Indo-China, Kamboja and Champa are the two chief kingdoms. These lands were thoroughly Indian, I won't say that they were Hindu, because Hinduism and Buddhism were intermingled in those lands in a way in which they had not mixed in India. In fact in religion, art and in their whole cultural life they were thoroughly Indian. Even their music and their dancing as may be judged from their sculptures are typically Indian in character, and the great poem of Valmiki runs as a connecting strand through the whole."

Proceeding the speaker said that the style of the temples of Java recalls the rathas of Mahabalipuram. Students of South Indian history knew that there is current a story of a Nagi princess in the netherworld being visited by a gifted prince from the earth and their union giving rise to a powerful royal line of rulers. This story also was current in the eastern colonies. " Then we have a good Tamil inscription discovered in the neighbourhood of a Vishnu temple at Takuapa. The fact that that inscription is in Tamil clearly shows that the people from the Tamil land went to those colonies, settled there and built a Vishnu temple. This inscription shows that the effects of colonisation were real, live and persistent throughout the centuries. In the 11th century we have an inscription found in Sumatra dated in the Saka era 1010 corresponding to 1088 A.D. Both these Tamil inscriptions mention the names of well-known merchant guilds of South India. In Siam there are said to be in existence court Brahmins who are said to take part on ceremonial occasions reciting the Akom, and the Akom resembles the Thevaram of South India. In all these ways we see the strong South Indian influences that were at work in those colonies during the centuries.

"Trade was one of the chief objects which brought these lands together and maintained communications among them. China took

a prominent part in this trade. The Chinese trade was largest in the 11th and 12th centuries, and the articles that were taken to China fell into two classes. First there were manufactured textiles, cotton, spices and drugs. But more valuable and more embarrassing to the Chinese Government was the trade in articles of luxury, in jewels and precious stones as ebony, ivory, amber, coral perfumes and rhinoceros horn. The government monopolised the trade sometimes and always tried to regulate it. The trouble was that it led to currency difficulties arising from drain of silver and gold from China. From China porcelain ware, light silk and other articles were imported. One of the most important branches of international trade was the trade in camphor and the best camphor came from the north of Sumatra."

Concluding the speaker quoted various passages from Ma-huan and Chau Ju-kua depicting the social life of those colonies and those passages clearly indicated that child marriage and sati prevailed among those colonists as much as in India.

In winding up the proceedings of the evening the Chairman, Prof. V. Rangachariar said that the Greater India Society of the North claimed there was some North Indian influences on the customs and manners of life of those colonists and instanced the case of Nalanda and its influences on the monuments at Barabudur. Nalanda was a great centre of the Mahayana Buddhism and this the Chairman said played a great part in Barabudur. Great scholars, he said, were not agreed on the exact date of the Indian emigration to those colonies and there was also considerable difference of opinion as to the Indian stock, whether northern or southern, which went and settled in Indo-China. The generality of scholars are agreed on the fact that the emigration should have taken place during the 1st 2nd or 3rd centuries A.D. and the evidence of one of the most interesting discoveries of recent years shows that the Telugu people went to Indo-China. The Chairman referred to the Hindu colonisation in Burma. Evidences in favour of the view that the emigration must have taken place during the 2nd or 3rd centuries have been summarised in English publications issued under the auspices of the Punjab Historical Society. These monographs gave all the Sanskrit inscriptions. Continuing the Chairman said that those colonisations were not due to religious persecutions, or militaristic enterprises but were the direct result of business enterprise. The word Champa may give us a clue to the fact that the early emigration should have been from the Chola countries. The Chairman disagreed with the view of Prof. Elliot that the colonists

should have come from the western dominions. Concluding the Chairman hoped that the speaker of the evening (Prof. Nilakanta Sastri) would come out with a source book which would give valuable materials on the different aspects of cultural development in the Colonies.

Prof. N. Subrahmanyam then proposed a vote of thanks to the Lecturer and the Chairman and the function then came to a close.

Geography and Education

SPECIAL REGION PRESCRIBED FOR C-GROUP GEOGRAPHY FOR 1936

Suggestions for the study of the Mediterranean region of Europe.

I. A general study of the region as a whole to bring out its unity, and the differences between it and the rest of the Continent, including :—

(a) *World position.* Route importance—lying between the East and the West, and the South and the North.

(b) *Relief.* The fold mountain system, separating the region from Central and Northern Europe—the Spanish *meseta* and the Balkan core. The plain of Lombardy and the Andalusian plain

Coast-line. North-west Iberian rias coast, regular coast of the rest of Iberia and of Italy, rugged coast of Dalmatia. The Aegean Archipelago.

(c) *Climate* and causes. Local types such as Atlantic and Mediterranean coasts and interior of Iberia; North Italian and South Italian, West Italian and Adriatic ; Dalmatian and Aegean ; Greek and interior Balkan.

(d) *Vegetation.* Natural and cultivated. Adaptation to climatic conditions with special reference to the olive, the vine, citrus fruits and the cork oak.

(e) Study of the map showing density of population. Relative importance of the different lands of the region, historical and political.

II. A detailed study of the following sub-divisions, including in the case of each, the relief, climate and economic development, but with special emphasis on the points noted below as the outstanding features of the region :—

1. *The Iberian Peninsula.*—

(a) *The Meseta*—pastoral farming, mineral wealth at its southern edge.

(b) *The Andalusian plain*—irrigated gardens (huertas) and fruit culture. Moorish influences.

(c) *Mediterranean Coastlands*—effect of sheltered position on climate—importance of irrigation—tropical products and Mediterranean fruits. Mineral wealth of Sierra Nevada. Catalonian industrial area.

(d) *Northern and North-western region*—effect of relief and West European climate on population and products. Mineral resources.

(e) *Portugal*—maritime climate and products—wine and fish-trade.

2. *Mediterranean France*—The Rhone Valley and Marseilles. —The Riviera.

3. *Italy.*—

(a) *Alpine region*—terraced cultivation—mountain scenery and tourist industry.

(b) *The plain of Lombardy.*—A typical alluvial plain—the course of the Po—products and industries—water-power and manufactures—nodal towns and trans-Alpine railways—importance of the ports in relation to the hinterland.

(c) *Central Italy*—relief and climate—historic towns and art treasures—contrast of Rome and Naples.

(d) *Southern Italy*—pastoral farming.

(e) *Insular Italy*—mineral resources and vegetation of Sicily—undeveloped Sardinia.

4. *The Balkan Peninsula.*—

Relief and routes—climatic contrasts of North and South, and of East and West—products—racial differences and political divisions.

Some Aspects of Primary School Geography*

BY

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Taking as a simple and working definition of School Geography that it is the study of the earth as the home of man and the scene of his activities, it is clear that there are always two sets of aspects to be considered in its teaching. On the one hand there are the conditions of place under which the fundamentals of position, size, relief and peculiarities of climate must be reviewed, while at the same time, the responses which man has been able to make to these conditions must not be forgotten. Simply put, Place and People thus constitute the matter of this subject, and in its teaching we may pass from Place to People or from People to Place.

Such a conception of geography clearly indicates that the physical aspects of place should never be taught for their own sake, that, in short, there is no subject as physical geography in the schools to-day. It is true that the facts of physical science, for example, must be brought before the pupils' notice, but not as facts in isolation, but in their relation to human activity. They are introduced because an understanding of them is essential to any satisfactory appreciation of man's work and distribution.

THE HOME REGION

Whatever doubt may exist about the selection of teaching regions suitable for the various stages of development throughout the school course, there is little about what the first should be. It is the Home Region. We begin at home, not only because it is nearest to the child, but because of the opportunities it affords for the investigation of realities and for the establishment of those standards of judgment and comparison which are so essential when foreign or distant regions are discussed. To a great extent this

* (From a lecture to the Glasgow Branch of the Geographical Association, 14th November, 1934.)

approach through real things is what is lacking in our education system to-day. In our anxiety for "chalk-and-talk methods," and in our desire to introduce our pupils as quickly as possible to what is considered "the geography of geographers" we are too prone to deal in words and symbols which have often little or no meaning for the pupil, with the result that he can talk quite glibly of things he does not really understand.

Long before he has come to school, in the course of his normal play activities, the child, in a more or less haphazard manner, has been steadily gaining information regarding his environment. The facts which he has gained in this manner, and which are his own, serve as an admirable approach to the subject in the school, and our work "in the beginnings" should be to systematise and develop these facts and observations, while still utilising his interests. Most children have at some time given close attention to the water in the gutter after a rain-storm. They have observed the rain falling and the water running downhill wearing little "valleys" in the roadway. They have seen the mud gathered round the grating, and have followed the straws and car tickets as these were carried swiftly along. In this simple manner, and at their very doors, they have beheld the life-history of a river, as it drains and erodes the land, deposits material, and is a highway of traffic. And it is the same with most other phenomena which play important parts in geography. The importance of a rational teaching of the Home Region can hardly be over-estimated, for it must be remembered that only in terms of what the pupil sees and knows here at home will "far away places," which he will probably never be able to see, be adequately understood.

OTHER HOME REGIONS

But too much time should not be spent in the Home Region, for even at this stage, the great world, of which he has already had glimpses is calling the child, and he wants to

> " . . . . rise and go
> Where the golden apples grow;
> Where beneath another sky
> Parrot—islands anchored lie."

These glimpses, which have been gained in an altogether haphazard manner from casual references in the home to men and places, from letters from friends in distant lands, from pictures in

books and magazines, and so forth, are bonds of interest which may now be utilised to develop a knowledge of the world beyond the home.

Here, in our selection of suitable teaching regions, distance is no barrier; rather does it add a fascination. Nor need we observe any hard and fast order in the going to our regions, but the matter to be treated on arrival is of the greatest importance. The child at this stage is a humanist. He is not greatly interested in physical facts as such, but he is always willing to hear of boys and girls like himself but different, of their fathers and mothers, of the dress they wear and the kinds of houses they live in. He is interested in humans, and so he now passes to a consideration of the world in Human Regions, where, through an investigation of people and their ways, he is led to appreciate the simple geographical facts that influence their life and work.

MAPS IN TEACHING

As organised descriptions of the facts of the earth as these are expressed in the natural and cultural aspects of landscape, maps are indispensable in the class-room. The graphic manner in which they present the characteristics of place conditions in all parts of the world, and their indication of the results of man's efforts to adapt himself to these conditions make them one of the most important visual aids in the acquisition of geographical facts and details.

Important and indispensable as it is in teaching, however, it is well to remember that the map is but a symbol and one which is difficult to interpretation especially by young pupils. In fact, in this connection, while it is safe to say that there is nothing more commonly used or of greater value in the teaching of geography than the map it is equally safe to add that no teaching medium is less understood in the class-room.

To the average child the map is unreal, unreal in the sense that to him it does not represent realities. Even after frequent use it is still merely a weird-looking mosaic of lines and dots and colours from which he is expected to learn a never-ending list of names, for he has never been presented to the actualities behind the symbols. Italy to many young people is a land "shaped like a boot" with a black line called the Apennines stretching from "top" to "bottom", while Rome is but a black dot on the map. They

fail to realise that there is a land where people like themselves live and work, a land often of bright sunshine stretching upwards from the blue waters of the Mediterranean to the forested slopes of the Apennines beyond.

The fault, however, that it lacks reality and interest, and that its study remains one of the drudgeries of school life activities, does not lie in the map itself. In its signs and symbols it undoubtedly has much to tell, but to appreciate its story it must be read intelligently, and this requires much patient work with simple plans of class-rooms and wider areas or with the more picturesque picture map. This is essential, and it is difficult to understand why this necessity is sometimes so little realised. Children who may take years to become intelligent book-readers are often expected to master the much more difficult task of map-reading automatically, or by some mysterious method, which is never apparent, but which is often presumed to exist.—*Education*—Dec. 7, 1934.

News and Notes

With this number commences the tenth volume of the Journal. We take this opportunity of thanking those who have contributed to the success of our endeavours so far. Further improvements in the Journal are projected; and it is hoped that adequate financial support will be forthcoming for carrying them out.

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Two ordinary meetings of the Association were held in the last quarter. In the first of them, which was presided over by Prof. V. Rangachari, *Prof. K. A. Nilakanta Sastri* delivered a lecture on "*Hindu Colonisation in the East*", which is published elsewhere in this number. In the other meeting *Prof. V. Venkataraman* read a paper on "*Manchukuo: A Study in Political Geography*", under the presidency of Mr. B. M. Tirunarayanan. This paper will be published in the July number of the Journal.

* * * * *

The Coimbatore Branch of the Association met twice recently. In the first meeting held on 17—12—'34, *Mr. G. Visvanathan*, Curator of the Gass Museum, Forest College, delivered a lecture on "*Minor Forest Produce*"; and in the second meeting (held on 21—3—'35) *Mr. M. Narayanaswami Iyer* of the St. Michael's High School spoke on "*A Visit to the Pykara Hydro-Electric Works*" illustrating it with the aid of an Epidiascope.

* * * * *

The Ninth Annual Meeting of the Association was held on 13th April 1935 at the University Geography Department, Wesley College, Royapettah. A Report of its Proceedings is published elsewhere in this issue.

* * * * *

The Seventh Summer School of Geography was opened at the Teachers' College, Saidapet, by Mr. Herbert Champion, Director of Public Instruction, Madras. 36 teachers have been selected to undergo the course. The Report of the working of the school will be published in the next number of the Journal.

* * * * *

It is pleasing to note that the Travancore Educational Department has also realised the need for having *a Vacation Course* for the benefit of teachers of Geography in the State, and has invited *Miss K. S. Ranga Rao,* B.A. Hons. (London), to conduct the Course at Trivandrum during the ensuing Summer Vacation. A fuller course with two or three more qualified lecturers is more desir-

able, as it would be less of a strain on a single lecturer and much more can be turned out in the same period.

*   *   *   *   *

The list of equipment for C-Group Geography, prepared by the Standing Committee of the Association, was despatched to all the Headmasters in the Presidency with an appeal for providing for the teaching of C-Group Geography in their schools. It was gratifying to note the general response, as several Headmasters replied expressing their willingness to do so in the V Form next year, and asking for further details in view of the particular conditions of their schools.

*   *   *   *   *

Meantime, it is strongly rumoured from reliable quarters that the 1934 S. S. L. C. Scheme requiring two C-Group subjects to be studied will be kept in abeyance, and that the 1929 scheme will be continued for another year, pending the satisfactory and final solution of the whole question. Though this altered circumstance may lessen the chances of C-Group Geography being opened in as many institutions as under the 1934 scheme, it is a matter for congratulation that the earlier and more rational scheme is to be continued so that important subjects of a sound secondary education such as Elementary Science, History and Geography (through which the pupil learns his place in Nature and Society) will not be squeezed out between the three R's of the A-Group and the two C's of the University, prematurely brought down to the High school. The resulting study of Geography as a A-Group subject by all the pupils is more desirable in the best interests of education, than the possible opening of C-Group Geography in a few more High schools or even in all the High schools. The next right step will be to remove even the single C-Group subject, from the scheme and to insist upon all the necessary subjects of a High school being studied by all the pupils to the end of the High school course, though of course with a lightened syllabus. The removal of the single C-Group subject will itself be a lightening.

*   *   *   *   *

Immediately, however, there is no doubt an urgent need for adjusting the syllabus to suit the transitory conditions; and in doing so, it is hoped that the changes in it, which should be confined to a minimum, should be mainly in the direction of lightening it in accordance with the general desire.

*   *   *   *   *

It is pleasing to note that the new type questions recently introduced for the S. S. L. C. Examinations have not only been beneficial so far as Geography is concerned, but also highly popular. Pupils have come to appreciate the fact that they could be surer of their marks now in the atomized objective tests. But for such a test, which enables a wide range of the subject to be questioned upon, a single hour's paper for a three year's study of the subject would have been a mere farce.

* * * * *

The Syllabus in Geography for Forms I to III is understood to be in the melting pot ; and a modern syllabus for the middle school is shortly expected to be issued by the Department. It is hoped that this new syllabus will lighten the load of facts that is now pumped in and lay the emphasis on practical and observational work, so that a sound foundation may be laid for the proper teaching of the subject in the higher forms. The publication of the syllabus should be followed by a *Vacation Course for the training school staff,* which includes at present only a very small number of qualified teachers of Geography. This would enable the pupil-teachers to learn not only the pedagogy of Geography under better auspices but also to understand the underlying principles of the new syllabus and teach the subject in a more efficient way. Those teachers, who have already finished their training course and are now actual teachers in the lower forms should have a series of Refresher Courses arranged for them until all of them have had their chances of attending the course. The mere publication of the syllabus, without the teacher being tackled, would not produce the necessary reform.

* * * * *

The rumoured reversion to the 1929 scheme is sure to have its repercussions on *the University Diploma Course in Geography,* which will get more popular once more. The same consummation will be achieved if the Training Colleges will give preference to Diploma-holders in their selection of applicants for admission for training in the Geography Section of those Colleges. Otherwise, in the absence of Graduates in Geography, there will be a continuance of the ludicrous spectacle of learning the pedagogy of a subject without a knowledge of the subject-matter of it. Previous service and guaranteed appointment should all be waived in their case until there is an adequate number of qualified applicants to choose from.

* * * * *

The appeal has gone forth to the Principals of Colleges along with a list of minimum equipment for Intermediate Geography prepared by the Standing Committee of the Association, requesting them to consider the provision for teaching Geography as an Intermediate subject. It is hoped that there will be some institutions which will be convinced of the need for expanding in this direction and providing for the teaching of a subject of such high intrinsic and educational value as Modern Geography. It is the absence of such provision that prevents the opening of C-Group Geography in High schools.

Reviews

Fundamentals in School Geography. By Olive Garnett. (George G. Harrap & Co.).

This book on the teaching of Geography is intended for the use of the non-specialist teacher of Geography who handles it along with the other subjects of the curriculum as well as for the specialist who has sometimes to teach the younger children and whose advanced knowledge makes it difficult for him to approach the subject *with* the children, especially between the ages of six and twelve plus. It is very important that the foundations of Geography should be properly laid, not only for the sake of future work in the subject but also because the fundamentals of it are necessary for an intelligent outlook on life to the child as well as to the adult.

After a discussion in the opening chapters on the Purpose of School Geography and other Preliminary Considerations, the use of maps, globe, atlas and illustrations are dealt with in a full and lucid manner in four chapters. Special attention has been devoted to the proper methods of handling the topics of climate and relief for children. Schemes of work are considered in three chapters according to the age of the children, up to eight, nine to eleven, and ten to twelve plus. A chapter on the treatment of Local Geography and another on the Relation of Geography to other subjects with a special consideration of Geography and Handwork rounds off the closing chapters of this very useful book.

Although the volume is mainly concerned with the work of the lower school, much of what it contains is applicable to Geography for older children; and we have, therefore, no hesitation in recommending its use by graduate teachers of Geography under training as well as by the secondary teacher.

A short bibliography given at the end of each chapter will be found to be helpful to the inexperienced teacher to make acquaintance with some of the more important books on the subject.

A Manual of *Physical Geography in Telugu.* By M. Sitarama Rao. (Ramachandra Book Depot, Chittoor). Price Rs. 2.

This is the second and enlarged edition of a pioneering work in Telugu written by a veteran teacher of Geography as early as

1912. Besides nearly doubling the volume by adding fresh material as well as by using larger type, the book has been made more useful by increasing the number of pictorial and diagramatic illustrations. The language and treatment are clear and simple ; and the technical terms have been rendered into easy self-explanatory Telugu words, those in ordinary current use having been preferred to fresh coinage. A glossary of the more important of these terms has been appended at the end. The book may be recommended for use not only by students in schools but also by the general reader.

Practical Map Books. By S. J. B. Whybrow. Book V : Africa ; Book VI : Australia and New Zealand. Price 10d. each. (J. M. Dent & Sons, London).

These two books belong to a series, some of the earlier numbers of which have already been reviewed in previous issues of the Journal. They are intended to supplement the text-book and the atlas rather than to supplant them. The working out of the given exercises on the blank maps is calculated to ensure a knowledge of topographical accuracy, besides helping the study of familiar material from fresh points of view. The use of these books will, as we have already stated, prevent parroting in the study of Geography since the facts will be fixed in the mind as the exercises are worked out.

Nature Study Reader. By Phyllis S. Darling. For Second Year Pupils (Tamil and Telugu editions), Price As. 4 ; For Third Year Pupils (English), Price As. 8. (Oxford University Press).

We welcome the vernacular editions of the Nature Study Reader for the Second Year Pupils, the English Edition of which was reviewed in an earlier number of the Journal. The language is simple and clear, and the type bold and attractive.

The Reader for the Third Year Pupils (English) is naturally more advanced ; but it is equally practical in treatment, being both observational and experimental as well as descriptive.

Of the 24 chapters of the book, as many as 8 chapters or a third of it deal with the observation and recording of weather phenomena, material which properly falls within the purview of Geography. The author has demonstrated how the elements of what

used to be considered a difficult topic in Geography could be handled in an easy and simple manner, if the observational and practical method were followed, children being asked to observe and do, with their attention being drawn to the fundamentals.

The remaining part of the book treats of plant and animal life in the neighbourhood, whose observational study as suggested in the book will lay a firm foundation for the future study of biography. A vernacular edition of this book should lead to its more general use.

The Clarendon High School Geography. By Herbert Pickles. (Oxford University Press). Price Rs. 1-2.

This is a text-book prepared in accordance with the recent B-Group Syllabus in Geography of the Madras Secondary School Leaving Certificate Scheme. The treatment is fairly simple; and the volume is illustrated by 25 useful sketch-maps and diagrams. Exercises at the end of each chapter, and miscellaneous questions towards the end of the book will be helpful in revision work. The fine paper and the bold print have made the book attractive.

A Text-Book of Geography for Form IV. By T. S. Sundaram Ayyar. English and Tamil editions. (The Teachers' Publishing House, Madras). Price As. 15.

These two books have been prepared in accordance with the same B-Group Syllabus in Geography of the Madras S.S.L.C. Course, written by a veteran teacher of Geography in the Presidency. Several diagrams and sketch-maps enhance the value of the book.

Geography: Book I for Form I; and Book II for Form II. By T. S. Sundaram Ayyar. (Tamil). (The Teachers' Publishing House, Madras).

These two books have been prepared n accordance with the present departmental syllabus in Geography. Copious illustrations and exercises at the end of each chapter are some of the useful features of the books.

Geography of Madras Presidency. (Tamil). By C. Raghunathan. (The Teachers' Publishing House, Madras). Price As. 7.

This is a text-book of Geography, intended for use by pupils of Class V. The author has attempted to rouse the interest of the pupils and stimulate their self-activity by setting simple problems in map study and map correlation. Their previous knowledge of the Home Region is frequently utilised, and emphasis has been laid on the human aspect, while ideas of physical and mathematical geography have been deliberately put off, as being too advanced for the stage. It is refreshing to note that the use of railway guide, newspapers and other periodicals to enable the pupils to appreciate geographical facts and data as realities.

General Knowledge (Podu Arivu in Tamil). Book I. (The Teachers' Publishing House, Madras). Price As. 5.

This elementary book meant for children of the lower school contain among others some lessons on topics of Nature Study and Elementary Science, which indirectly help to lay foundation for a future study of Geography. The language is simple and the book is illustrated with useful pictures.

The Teaching of Geography. By T. S. Sundaram Ayyar. (The Teachers' Publishing House, Madras). Price As. 10.

This book is intended for use by pupil-teachers undergoing training in the Secondary Grade. It is the outcome of notes prepared by the author in connection with his lectures to the Training students at Ambasamudram from 1917 to 1928. A useful bibliography is appended at the end of the book.

Philip's Educational Globe (6 inches) *in Tamil.* (George Philip & Sons). Price Rs. 3-8-0.

This is a cheap and serviceable globe with lettering in Tamil, which can be strongly recommended for use in elementary and secondary schools where Tamil is the medium of instruction. Besides political colouring of continents, ocean currents, wind directions and ocean highways are also indicated.

Books and Journals Received

For Third Year Pupils.

Nature Study Reader: By P. S. Darling (Oxford University Press).

Nature Study Reader for Second Year Pupils (Tamil). By P. S. Darling. (Oxford University Press).

Nature Study Readers for Second Year Pupils (Telugu). By P. S. Darling, (Oxford University Perss).

General Knowledge—1st Book (Tamil). (The Teachers' Publishing House).

First Book of Geography for Form I (Tamil). By T. S. Sundaram Ayyar, (The Teachers' Publishing House).

Second Book of Geography for Form II (Tamil). By T. S. Sundaram Ayyar, (The Teachers' Publishing House).

The Teaching of Geography. By T. S. Sundaram Ayyar. (The Teachers' Publishing House).

A Text-Book of Geography for Form IV (English). By T. S. Sundaram Ayyar, (The Teachers' Publishing House).

A Text-Book of Geography for Form IV (Tamil). By T. S. Sundaram Ayyar. (The Teachers' Publishing House).

Geography of Madras Presidency. By C. Raghunathan. (The Teachers' Publishing House).

Fundamentals in School Geography. By Olive Garnett. (Harrap)

Map-Work and Practical Geography. By J. Bygott. (University Tutorial Press).

Philip's Educational Globe (Tamil). George Philip & Son.

Practcial Map-Books. By S. J. B. Whybrow. (J. M. Dent & Sons) Book V—Africa. Book VI—Australia and New Zealand.

The Clarendon High School Geography. By Herbert Pickles (Oxford University Press).

A Manual of Physical Geography (Telugu). By M. Sitarama Rao (Ramachandra Book Depot, Chittoor).

The Indian Educator: January to March 1935.

The South Indian Teacher: January to March 1935.

The Geographical Review: January 1935 and Contents and Index to Vol. XXIV.

The Educational Review: February and March 1935.

The Indian Journal of Economics: January 1935.

The Quarterly Journal of the Mythic Society: July and October 1934, and January 1935.

Kalaimagal: February and March 1935.

The Akadame Geomorphologique: 1934.

The Geographical Journal: February and March 1935.

The Journal of Indian History: December 1934.

The Scottish Geographical Magazine: January and March 1935, and title-page, contents and index to Vol. 50.

Educational India: February and March 1935.

Geography: March 1935.

The Presidency College Geological Magazine: March 1935.

Journal of the Andhra Historical Research Society: October 1934.

THE NINTH ANNUAL REPORT OF THE MADRAS GEOGRAPHICAL ASSOCIATION, 1934-35.

THE WORKING COUNCIL, FOR 1934-35.

PRESIDENT :

Miss J. M. Gerrard, M.A.,

VICE-PRESIDENTS.

Miss E. D. Birdseye, B.Sc.,
M.R.Ry. Rao Bahadur R. Krishna Rao Bhonsle, B.A.,

SECRETARY.

Mr. N. Subrahmanyam, M.A., L.T., F.R.G.S.,

TREASURER.

Mr. G. Narayanaswami Ayyar, M.A., L.T., Dip. Geo.

OTHER MEMBERS.

Mr. George Kuriyan, B.Sc., (Lond.)
Mr. B. M. Tirunarayanan, B.A., (Hons.) (Lond.)
Mr. T. S. Krishnamurthy Ayyar, M.A., L.T.
Miss K. S. Ranga Rao, B.A., (Hons.)

THE NINTH ANNUAL REPORT OF THE MADRAS GEOGRAPHICAL ASSOCIATION, 1934-35

The Working Council of the Madras Geographical Association has the honour to present the following Report for the year 1934-1935:—

Strength.—The strength of the Association at the commencement of the year was 290, as against 343 at the commencement of the previous year. During the year 10 members resigned; and 100 members were removed from the list for non-payment of arrears of subscription. 54 new members were enrolled during the year, including one life member. The strength of the Association on 31-3-35, therefore, stood at 234, including 4 life members.

The Journal had 172 subscribers during the year as against 204 in the previous year. Of these 72 are official subscribers, as against 73 in the previous year; and 100 are member-subscribers as against 131 in the previous year. It is hoped that non-journal members will in course of time become journal-members so that eventually there will be only one class of members all subscribing for the journal. During the year a new section has been added to the journal, called Geography and Education, for the benefit of the teacher. It is trusted that this new feature will attract more teachers of Geography to go in for the Journal.

Financial position. The financial position can be seen from Appendix A, which shows that the total subscriptions for the year (including the Journal) amounted to Rs. 1600 as against Rs. 1691 for the previous year. The Association Fund stood at Rs. 839-14--11 at the beginning of the year; and there has been a deficit of Rs. 377-1-5 incurred during the year as shown by the Income and Expenditure Account, which reduces the balance of the Fund to Rs. 462-13-6. The total of the Association, Research and Capital Funds at the end of the year amounts to Rs. 777-11-6.

In spite of the fact that large arrears of subscription have been written off, the amount of outstanding subscriptions has increased considerably; and members are particularly requested to pay their arrears and current year's subscription at an early date in order to enable the Association to carry on all its activities without any handicap.

The Working Council.—The Working Council met 5 times during the year, and urgent business was transacted by circulation.

A list of the *ordinary meetings* of the Association is given in Appendix B.

The Standing Committee of the Association met twice during the year. In the second meeting a list of minimum equipment for C. Group Ceography and another for Intermediate Geography were

prepared for the information and guidance of Headmasters and Principals.

The Coimbatore Branch alone continued to show during the year under report a satisfactory record of work. Some of the papers read before that Branch are published in the Journal. A list of the meetings of that Branch is given under Appendix C.

Supply of Topographical Maps at concession rates.—On a representation made by the Secretary in accordance with a resolution of the Working Council of the Association, the Surveyor-General of India has decided that "single copies of Survey of India maps may be supplied at half-rate to educational institutions which are likely to store them properly and then bring them to the notice of students and others." Steps are being taken to obtain the concession for a larger number of such maps, as each institution would need a dozen or more copies for use at a time.

Michaelmas Excursion.—As in last year, a major excursion was conducted during the Michaelmas holidays, the places visited being Kolar Gold Fields, Bangalore, Sivasamudram, Mysore, Kannambadi, Seringapatam, Pykara, Ootacamund, Coimbatore and Mettur. An experiment was made of doing the whole journey of 1000 miles by bus in 10 days; and it is interesting to note that the total cost per head, including food, came to only Rs. 38.

The Fifth Geographical Conference.—The Fifth Geographical Conference was held at Anantapur on the 24th December 1934 and the two following days when original papers on various aspects of the Geography of Anantapur District were read and discussed. The Address of Dr. J. H. Cousins, M.A., D.Litt., who presided over the Conference, along with the papers read and a Report of the Proceedings of the Conference were published in Volume IX, No. 4 of the Journal. Vide Appendix D.

In conclusion, the Working Council has to note that there has been a set-back during the year in the financial position of the Association, which is due partly to the altered position of Geography in the 1934 S. S. L. C. scheme, and partly to the general salary cut, which obliged several members either to drop off altogether or to cease to subscribe for the Journal. It is trusted, however, that this temporary condition will pass off during the coming year, when the enthusiasm of Decennial Celebrations and the change in the conditions noted above, will help the Association to improve its financial position.

Gopalapuram, Cathedral Post,
Madras, 5th April 1935.

N. SUBRAHMANYAM,
Secretary.

APPENDIX A.

THE MADRAS GEOGRAPHICAL ASSOCIATION, MADRAS.

Income and Expenditure Account for the Year Ending 31st March 1935.

Expenditure.	Rs.	A.	P.	Income.	Rs.	A.	P.
To Journal Expenses ..	1,200	8	0	By Subscriptions received and outstanding:			
„ Conveyance & Telephone ..	2	10	9	Life membership ..	100	0	0
„ Rent of Office ..	180	0	0	Ordinary membership ..	500	0	0
„ Clerk & Peon ..	84	0	0	The Journal ..	1,000	0	0
„ Stationery ..	12	12	6	„ Advertisement ..	5	0	0
„ Postage and Telegrams ..	244	3	6	„ Sale of copies of Journal ..	17	3	0
„ Bank charges ..	0	6	0	„ V. P. charges recovered ..	3	11	0
„ Expenses at meetings & exhibition of films ..	18	2	0	„ Interest from bank ..	2	14	4
„ Cycle license and repairs ..	5	14	0	„ Balance c|d ..	160	1	5
„ Photo charges ..	4	13	0				
„ Audit allowance ..	20	0	0				
„ Branch Expenses ..	10	8	0				
„ Donation for Silver Jubilee Fund ..	5	0	0				
Total ..	1,788	13	9	Total ..	1,788	13	9
To Balance b|d ..	160	1	5	By Deficit to Balance Sheet ..	377	1	5
„ Irrecoverable subscriptions written off:							
Ordinary membership ..	77	0	0				
The Journal ..	140	0	0				
Total ..	377	1	5	Total ..	377	1	5

N. SUBRAHMANYAM, *Secretary.* G. NARAYANASWAMI, *Treasurer.* G. L. NARASIMHAM, *Auditor.*

THE MADRAS GEOGRAPHICAL ASSOCIATION, MADRAS.

Statement of Receipts and Disbursements for the Year Ending 31st March 1935.

Receipts.	Rs.	A.	P.	Disbursements.	Rs.	A.	P.
Opening Balances:				Journal Expenses ..	1,136	8	0
Cash on hand ..	17	4	0	Conveyance & Telephone ..	2	10	9
Balance with Bank ..	29	2	3	Rent of Office ..	105	0	0
Balance of Imprest A/c ..	3	2	10	Clerk & Peon ..	64	0	0
Subscriptions Received:				Stationery ..	12	12	6
Life Membership ..	20	0	0	Postage & Telegrams ..	244	3	6
Ordinary Membership ..	430	0	0	Bank charges ..	0	6	0
The Journal ..	1,215	0	0	Books, Maps and Equipment.	55	14	6
Advertisement ..	5	0	0	Expenses at meetings and exhibition of films ..	18	2	0
Sale of copies of Journal ..	17	3	0	Cycle License & repair ..	5	14	0
V. P. Charges recovered ..	3	11	0	Photo charges ..	4	13	0
Interest from Bank ..	2	14	4	Allowance to auditor ..	20	0	0
Advance from Secretary for postage ..	140	0	0	Branch expenses ..	10	8	0
				Donation for Silver Jubilee ..	5	0	0
				Suspense returned to Secretary ..	9	1	2
				Closing Balances:			
				Cash on hand ..	8	8	0
				Balance with Bank ..	177	3	5
				Balance of Imprest ..	2	12	7
Total ..	1,883	5	5	Total ..	1,883	5	5

Note.—Amounts sent to branches for expenses are noted above, and do not comprise of actual expenses of branches. Postage expenses have been met by advances from Secretary to the extent of Rs. 140 as per the Postage book.

N. SUBRAHMANYAM,
Secretary.

G. NARAYANASWAMI,
Treasurer.

Acounts passed

J. M. GERRARD,
President.

Checked and found correct in accordance with the books.

G. L. NARASIMHAM, RA., G.D.A.,
Registered Accountant,
Auditor.

Dated. 1st *April* 35
Madras.

THE MADRAS GEOGRAPHICAL ASSOCIATION, MADRAS.

Balance Sheet as at 31st March 1935.

Liabilities.		Rs.	A.	P.
Advance subscription:				
Ordinary Membership ..		15	0	0
The Journal ..		18	0	0
Liabilities for Expenses:				
Press Bill.	Rs. 100 0 0			
Rent.	„ 105 0 0			
Peon's Allowance	„ 35 0 0			
Postage (amt. advanced by the Secretary.	140 0 0			
..		380	0	0
Summer School ..		8	14	0
Capital Fund ..		300	0	0
Research Fund ..		6	0	0
Association Fund:				
Balance as per last Balance sheet.	839 14 11			
Less deficit as per I. & Ex. a/c	„ 377 1 5			
..		462	13	6
Total ..		1,190	11	6

Assets.		Rs.	A.	P.
Furniture (at cost) ..		120	13	0
Books, Maps and Equipment (at cost) ..		207	6	6
Subscriptions Due:				
Life Membership ..		80	0	0
Ordinary Membership:				
1932-33.	Rs. 3 0 0			
33-34.	„ 58 0 0			
34-35.	„ 221 0 0			
..		282	0	0
The Journal:				
1932-33.	„ 2 0 0			
33-34.	„ 48 0 0			
34-35.	„ 262 0 0			
..		312	0	0
Cash & other balances:				
Cash on hand ..		8	8	0
Balance on S.B. a/c with Indian Bank, Ltd. ..		177	3	5
Balance of Imprest a/c ..		2	12	7
Total ..		1,190	11	6

Note.—An inventory of the articles, not included in the above Balance Sheet but have been received from different sources, will be taken and filed in the Office of the Association.

N. SUBRAHMANYAM, *Secretary.* G. NARAYANASWAMI, *Treasurer.* J. M. GERRARD, *President.*

AUDITOR'S REPORT.

Examined the above Balance Sheet with the books of the Association and find the same to be properly drawn up and showing a true and correct view of the state of affairs of the Association as at 31st March 1935 according to the books maintained and explanations given to me.

G. L. NARASIMHAM, R.A., G.D.A.,
Registered Account,
Auditor,

Dated 1st April '35.
MADRAS.

APPENDIX B.

List of Meetings held in 1934-35.

DATE.	SUBJECT.	LECTURER.	CHAIRMAN.
21-7-1934.	Annual Meeting. Film Show.		The President.
15-9-1934.	"Hill-Climbing in South India."	Mr. N. Subrahmanyam, M.A., L.T., F.R.G.S.	Miss J. M. Gerrard, M.A.
27-11-1934.	"The Forests in South India."	Mr. A. Wimbush.	Mr. S. V. Ramamurthy, M.A.,I.C.S.
18-2-1935.	"Hindu Colonisation in the East."	Mr. K. A. Nilakanta Sastri, M.A.	Mr. V. Rangacharya, M.A., L.T.
22-3-1935.	"Manchukuo: a Study in Political Geography."	Mr. V. Venkataraman, M.A., L.T.	Mr. B. M. Tirunarayanan, B.A., (Hons.)

APPENDIX C.

List of Meetings of Coimbatore Branch held in 1934-35.

DATE.	SUBJECT	LECTURER.
27-10-1934.	"My Trip up the Nile:—Illustrated with Slides."	Miss I. H. Lowe, M.Sc., F.R.G.S.
17-12-1934.	"Minor Forest Produce" of the Madras Presidency.	Mr. G. Visvanatham, B.A.
21-3-1935.	"A Visit to the Pykara Electric Works."	Mr. M. Narayanaswami Iyer, B.A., L.T.

APPENDIX D.

Papers Read at the Fifth Geographical Conference at Anantapur, December 1934,

1. *The Physiography of the Anantapur District.*—By Mr. P. Sridhara Rao, M.A.
2. *Geology of the Anantapur District.*—By Mr. V. D. Krishnaswami, M.A.
3. *The Meteorology of Anantapur.*—By Mr. C. K. Ananthasubrahmanyam, M.A.
4. *Forests of Anantapur District.*—By Mr. Abdul Hamid Khan, I. F. S.
5. *Agricultural Geography of the Anantapur District.*—By Mr. M. V. Srinivasan, B.A., L.T.
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